

Ninety-First
Annual Conference
of the Church of Jesus Christ
of Latter-day Saints



*Held in the Tabernacle and Assembly Hall
Salt Lake City, Utah, April 3, 4, 5, 6, 1921
With a Full Report of the Discourses*

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Below is shown a facsimile of the double-column style of page used in the new edition of the Book of Mormon. The eight-point Bible type and short line will add wonderfully to the ease and joy of reading.

being led captive by the will of the devil.

14. Now this is the state of the souls of the wicked, yea, in "darkness, and a state of awful, fearful looking for the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in "paradise, until the time of their resurrection.

15. Now, there are some that have understood that this state of happiness and this state of misery of the soul, before the resurrection, was a first resurrection. Yea, I admit it may be termed a resurrection, the 'raising of the spirit or the soul and their consignation to happiness or misery, according to the words which have been spoken.

16. And behold, again it hath been spoken, that there is a 'first resurrection, a resurrection of all those who have been, or who are, or who shall be, down to the resurrection of Christ from the dead.

17. Now, we do not suppose that this first resurrection, which is spoken of in this manner, can be the resurrection "of the souls and their consignation to happiness or misery. Ye cannot suppose that this is what it meaneth.

18. Behold, I say unto you, Nay; but it meaneth the 'reuniting of the soul with the body of those "from the days of Adam down to the resurrection of Christ.

19. Now, whether the souls and the bodies of those of whom has been spoken shall all be reunited at once, the wicked as well as the righteous, I do not say; let it suffice, that I say that they all come forth; or in other words, their resurrection cometh to pass "be-

fore the resurrection of those who die after the resurrection of Christ.

20. Now, my son, I do not say that their resurrection cometh at the resurrection of Christ; but behold, I give it as my opinion, that the souls and the bodies are "reunited, of the righteous, at the resurrection of Christ, and his ascension into heaven.

21. But whether it be at his resurrection or after, I do not say; but this much I say, that there is a "space between death and the resurrection of the body, and a state of the soul in happiness or in misery until the time which is appointed of God that the dead shall come forth, and be reunited, both soul and body, and be brought to stand before God, and be judged according to their works.

22. Yea, this bringeth about the restoration of those things of which has been spoken by the mouths of the prophets.

23. The "soul shall be restored to the body, and the body to the soul; yea, and every limb and joint shall be restored to its body; yea, even a hair of the head shall not be lost; but all things shall be restored to their proper and perfect frame.

24. And now, my son, this is the restoration of which has been spoken by the mouths of the prophets—

25. And then shall the righteous shine forth in the kingdom of God.

26. But behold, an awful death cometh upon the wicked; for they die as to things pertaining to things of righteousness; for they are unclean, and "no unclean thing

^g, ver. 12. ^h, see ⁱ, 2 Ne. 9. ⁱ, see ^j, Jac. 4. ^k, see ^l, Jac. 4. ^l, see ^m, 2 Ne. 2. ^m, vers. 19, 20. ⁿ, vers. 16, 18, 20. ^o, see ^p, Jac. 4. ^p, vers. 6, 9, 11—15. ^q, Al. 11:41—45. 41:2. See ^r, 2 Ne. 2. ^r, see ^s, Al. 12. ^s, Al. 11:27.

ABOUT B. C. 73.

We trust the publication of the Book of Mormon in this improved form will result in a more devoted study of this distinctive volume of Holy Scripture, and in a fuller application of its saving precepts and principles in the lives of our people and amongst all who read it.

HEBER J. GRANT.

ANTHON H. LUND.

CHARLES W. PENROSE, First Presidency.

NINETY-FIRST
ANNUAL CONFERENCE
Of the
Church of Jesus Christ of Latter-day Saints

FIRST DAY

The Ninety-First annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a. m., Sunday, April 3, 1921.

President Heber J. Grant presided.

AUTHORITIES PRESENT

Of the First Presidency: Heber J. Grant, Charles W. Penrose, and Anthony W. Ivins; of the Council of the Twelve Apostles: Rudger Clawson¹, George F. Richards, Orson F. Whitney², Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard, and John A. Widtsoe; Presiding Patriarch Hyrum G. Smith; of the First Council of Seventy: Seymour B. Young, B. H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrian, Charles H. Hart and Levi Edgar Young; of the Presiding Bishopric: Charles W. Nibley, David A. Smith, and John Wells; Assistant Historian A. William Lund.³

There were many Presidents of stakes with their counselors, patriarchs, bishops of wards, and numerous other prominent officers, men and women, representing various quorums and organizations of the Church.

The following mission presidents were in attendance: Winslow Farr Smith, Northern States; Samuel O. Bennion, Central States; Charles A. Callis, Southern States; John M. Knight, Western States; Joseph W. McMurrian, California; Heber C. Iverson, Northwestern States; Rey L. Pratt, Mexican; Nephi Jensen, Canada, and Benjamin Goddard, Bureau of Information, Temple Block, Salt Lake City.

President Heber J. Grant called the assembly to order. The great auditorium and galleries were overfilled; every available seating and standing space being occupied by people from all parts of the Church;

(1) Reed Smoot was absent in Washington; and George Albert Smith, presiding over the British Mission.

(2) David O. McKay was absent on a world tour of the missions.

(3) Andrew Jenson was absent on a tour of the missions in the United States.

and there were, besides, overflow meetings in the Assembly Hall, and at the Bureau of Information.

The choir and congregation sang, "Zion stands with hills surrounded."

Prayer was offered by Elder Wm. A. Hyde, President of the Pocatello stake of Zion.

"Behold the Lily" was sung by the choir and the Misses Catherine and Louise Watson as soloists, the music being by Tracy Y. Cannon.

PRESIDENT HEBER J. GRANT

I am indeed delighted to see such a wonderful audience here this morning. It is gratifying to note the interest that has been manifested by the Latter-day Saints in their assembling together, throughout the various stakes of Zion, during the past six months, in fact, during the past year, in their houses of worship, to render thanks to the Lord for his goodness and mercy to them, and to testify of the blessings they have received.

I have prepared some items that I believe will be of interest to this conference. It has been usual, in the opening address, to give some items regarding the condition of the Church.

INCREASED ATTENDANCE AT SACRAMENT MEETINGS.

Our reports show that there has been an increased attendance at our sacrament meetings and fast meetings, all over the Church. I never listen to the revealed prayers that came from God, to be used in our sacrament meetings, wherein we, through those who administer the sacrament, express our determination to remember our Lord and Redeemer, Jesus Christ, and to express our willingness to obey him and to keep the commandments which he has given us but what I rejoice in the inspiration of Joseph Smith, in translating the Book of Mormon, and giving to us those two wonderful sacramental prayers, those two marvelous covenants that all Latter-day Saints make when they assemble together and partake of the sacrament. I rejoice in knowing that there has been an increase in the attendance at these meetings, and also at our fast meetings, where we are able to testify of the many blessings of God to us as a people. I am grateful to our young people for adopting the slogan that they were in favor of developing spiritual growth by attendance at our sacrament meetings. The attendance has increased, and therefore there has been a spiritual growth.

LOCAL MISSIONARY LABORS.

The missionary work which was outlined in our general Priesthood meeting at the last October Conference, has been successfully conducted in most of the stakes and has been the means of doing a great deal of good. This labor is twice blessed. It blesses him that gives and him that receives. Some of the choicest meetings that I have

been permitted to attend, during the last six months, have been gatherings of those who are engaged in missionary work in the various stakes of Zion; and I rejoice to know that many people who have heard the word of God, through these missionaries, have been baptized into the Church. I believe that in proportion to the amount of labor that has been put forth in the various stakes of Zion, of a missionary character, among those who are in our midst, but who know not the gospel, there have been as many, if not more, baptisms than there have been in the missionary fields throughout the different parts of the world.

TEMPLE WORK.

The work in our temples is progressing very satisfactorily; the attendance has been increased, and the great interest throughout the Church in temple work is very encouraging. We are now having four companies daily in the Salt Lake Temple. I think that it was a very wonderful example of the faith of the Latter-day Saints in temple work, when a fast-day was declared and the people were requested, last September, to make donations to aid in the erection of the temple in Arizona, that over one hundred eighteen thousand dollars was collected without one cent of expense, by donation upon the special fast-day set apart for that purpose. Nothing could more conclusively show the loyalty of the Latter-day Saints to that principle of the gospel of the Lord Jesus Christ, revealed again to the earth, namely, the right and the privilege to perform labors in the holy temples of God for those of our ancestors who have passed beyond the veil than to have upon a single fast day throughout this Church one hundred eighteen thousands dollars contributed by the people for the erection of the Arizona Temple.

TEMPLE BLOCK LABORS.

I wish to commend the splendid missionary work done on the Temple Block, under the direction of the Bureau of Information, together with the free organ recitals which are given to the public. The amount of good done by this excellent labor can hardly be estimated. I have met people who have visited the Temple Block, from Salt Lake City to the Hawaiian Islands, and from Salt Lake City to New York, and to San Francisco, and in Canada and other places, and I know from my conversation with them of the splendid impression that has been made upon their minds by coming in contact with those devoted men and women who are working upon the Temple Block here as missionaries.

CHANGES OF OFFICERS IN STAKES AND MISSIONS.

There has been a slight increase in the payment of fast offerings, although there is still room for much improvement in this matter. Since our last Conference there have been two new Stakes organized—North Sevier stake, with Moroni Lazenby as president and South Sevier stake, with John E. Magleby president. Since our last Conference, John N. Henrie, President of the Panguitch stake, has passed

away. He was a faithful, diligent president of that stake of Zion.

Since our last Conference the following bishops have passed away: Bishop Herbert Beck, of Centerfield ward, South Sanpete stake; Bishop Godfrey Fuhriman, of Providence First ward, Logan stake; Bishop Walter Roberts, of Sutherland ward, Deseret stake, and Bishop Clyde A. Hammond, of Moab ward, San Juan stake. We extend the blessings of the General Authorities to the families of these our brethren, who have been called from us since our last Conference.

The following changes in stake presidencies have been made since our last Conference: Albert Choules has succeeded Don C. Driggs as President of the Teton stake, William J. Henderson has succeeded the late John N. Henrie, as president of the Panguitch stake. Brother Driggs was released with the love and confidence and blessing of his brethren, as the President of the Teton stake.

In the Netherlands mission, John T. Lillywhite has been appointed president, to succeed John A. Butterworth. Mark Coombs has been appointed as President of the Tonga mission to succeed Willard L. Smith. J. Wiley Sessions has been appointed president of the South African mission to succeed Nicholas G. Smith. I have received a letter from Brother Sessions announcing his arrival in South Africa. Brother Sessions had been trying for nearly a year to get to South Africa, but on account of the obstructions put in the way by officials, who refused to vise passports and to allow him to go there, we have been under the necessity of keeping Brother Nicholas Groesbeck Smith in that mission another year after we felt that he should have been released. Brother Smith has filled a splendid mission in South Africa and will return with the love and blessings of all the authorities of the Church.

VITAL AND EDUCATIONAL STATISTICS.

Seventy-five per cent of the families of the Church in the Stakes of Zion own their homes. The birth rate of the Church is now 38 per 1,000. The death rate is 9 per 1,000. The marriage rate is 15.5 per 1,000. There has been expended for educational purposes \$718,497.19. There has been expended for tabernacle, meeting houses and amusement halls, \$346,203.17.

MISSIONARY ACTIVITIES.

There has been expended for missionary activities \$511,709.97. This does not take into account the amount expended by the individuals who go upon missions, nor the amount that they lose by giving up their employment to go upon missions. This, I am sure, would be more than two million dollars a year, in addition to this half million dollars. So that the Latter-day Saints, as a people, are giving to the world an object lesson, such as I believe no other people upon the face of the earth are giving of their love of God, that first great commandment given to us, and also the second commandment to love our neighbor as ourselves. When we stop to reflect that a handful of people,

numbering in all parts of the world only five hundred thousand men, women, children and babies, that they are expending \$2,500,000 a year in time and means to proclaim the gospel of the Lord Jesus Christ, with no hope of earthly reward, we find an object lesson of the love of our fellows that I believe cannot be matched, in fact I know it cannot be matched, in all the wide world.

HELP FOR THE POOR.

There has been expended for assistance rendered to the poor, \$450,000, of which \$110,000 was raised during a single fast day for the relief of the sufferers in Europe, in Armenia and other places. There has been expended for Temple purposes \$158,715.29.

I received a splendid letter from the Near East Relief Committee, in New York, which I failed to find this morning; but a day or two ago the following letter was received from Herbert L. Gutterson:

"New York City, March 21st, 1921.

"*Mr. Heber J. Grant,
17 E. South Temple St.,
Salt Lake City, Utah.*

"*Dear Mr. Grant: We are in receipt of your letter of the 16th, addressed to Mr. Hoover, which we wish to acknowledge in his behalf.*

"*The contribution of \$68,318.21 from your Church is a most splendid testimonial to the cause, which was the basis for the formation of the European Relief Council.*

"*Please accept in the name of the European Relief Council as a body, our most sincere, heartfelt thanks for the contribution from the Church of Jesus Christ of Latter-day Saints; and we beg that you will express to them this sentiment and gratitude for their co-operation.*

"*With kindest wishes, we are,*

"*Very sincerely yours,
"CONTROL COMMITTEE.*

"*By Herbert L. Gutterson.*"

DEATH OF PRESIDENT ANTHON H. LUND.

Since our last Conference we have suffered the sorrow of parting with one of the Presidency of the Church, President Anthon H. Lund, than whom, from the day of his baptism as a boy in Scandinavia, to the day of his death, no more faithful, diligent, energetic, painstaking, conscientious and intelligent worker have I known in the Church of Jesus Christ of Latter-day Saints. President Lund was a man beloved by all. I never heard one soul in my life say anything but good of the late President Anthon H. Lund. His ability and capacity were known to all the General Authorities as that of a great and noble and a true man, a Latter-day Saint to the very core. We mourn his loss. But in the providences of the Lord we feel that he will raise up others to assist in the rolling on of this great work. We had here a most wonderful audience at his funeral, the house being crowded to overflowing, thus showing the love and confidence and the respect of the people for President Lund.

CHANGES IN THE FIRST PRESIDENCY.

I believe that in the promotion of Brother Penrose to be First Counselor in the First Presidency after he has labored from the time that he was a boy, nineteen years of age, for ten long years in his native land, proclaiming the gospel, and returned to that land to fulfil three more missions, a total of over twenty years of missionary work, and then labored here at home constantly with pen and tongue to proclaim the gospel; after his having accomplished all this, I feel sure that the Latter-day Saints rejoice in the promotion of this aged man, now in his ninetieth year, to be the First Counselor in the Presidency of the Church.

I believe that the Latter-day Saints generally have approved in their hearts of the selection of Anthony W. Ivins to be my Second Counselor, to become a member of the Presidency of the Church. We have not yet presented these names but they will be presented before the Conference adjourns.

CHOICE OF A NEW APOSTLE.

I am convinced in my own heart that if President Anthon H. Lund had had the privilege of nominating a man to fill the vacancy caused in the Quorum of the Twelve Apostles, through his death, and through the promotion of Brother Ivins, that he would have named Brother John A. Widtsoe. The gospel of the Lord Jesus Christ has gathered from the British Isles and from the Scandinavian countries many thousands upon thousands of honest, energetic, faithful, loyal, true Latter-day Saints. Scandinavia, second only to the British Isles, has furnished great numbers of converts to the Church of Jesus Christ of Latter-day Saints. I believe that the Saints generally approve of those who have been called to these positions. I am convinced beyond a shadow of a doubt that the Presidency and the Apostles, under the inspiration of the Lord, nominated the proper man to fill the vacancy in the Quorum of the Twelve Apostles, and I have absolutely no doubt but what the Latter-day Saints will sanction our having set apart and ordained to the Apostleship Brother John A. Widtsoe.

HEARTY RESPONSE TO INSTRUCTIONS AT LAST CONFERENCE.

I rejoice in what I believe has been a response to the speeches made here six months ago. The keynote of our Conference at that time was to obey the commandments of the Lord Jesus Christ, to have in our hearts a love of God, a love of our fellows, to have in our hearts the spirit of forgiveness and of long-suffering, to have in our hearts a desire to do those things that would be pleasing and acceptable to our heavenly Father; and I feel grateful that, during the past six months, there has been a spiritual growth. I believe that there has been a better feeling, that some of the animosities that were existing six months ago, because of political differences, have disappeared, now that men

have had time, figuratively speaking, to "cool off." I would rejoice beyond all the power which God has given me to express my feelings, if the Latter-day Saints could express their opinions in times of political campaigns without animosity, without vindictiveness, that they could simply proclaim those principles in which they believe, without indulging in personalities.

CHANGE OF SENTIMENT FAVORING THE LATTER-DAY SAINTS.

I think that we as a people have very great cause to rejoice in the era of good will and fellowship that is existing today for us as a people, among those not of our faith, in comparison with the conditions that existed some years ago. I do not know of any single thing that has happened in my experience, during the long time that I have been one of the General Authorities of the Church, that has impressed me more profoundly with the change of sentiment towards the latter-day Saints than the reception that was accorded to me December last when I went to Kansas City and delivered a speech upon the accomplishments of "Mormonism." When I reflect upon the fact that in the leading hotel in that wonderful and progressive city—(I don't know that all of the people here, in fact I feel sure that perhaps the majority of those here are not aware of the fact that although that city is only one-half as large as St. Louis, its bank clearings are larger than those of St. Louis, that in some particular items they stand first, in commerce, among all the cities of the United States; and I do not know whether you are aware of the fact that they have one paper there that is conceded to be one of the six leading newspapers of the United states, the *Kansas City Star*)—I was permitted to stand up within ten miles of Independence, the place from which the Latter-day Saints were expelled, by an expulsion and exterminating order of the Governor of the State, Governor Boggs, and to proclaim the accomplishments of the Latter-day Saints; to relate the prophecies of Joseph Smith, to give to those men that were there assembled—over three hundred of the leading influential business men of the city—the testimony of Josiah Quincy regarding the Prophet Joseph Smith; to repeat to them the great Pioneer hymn, "Come, come, ye Saints;" to relate the hardships, the drivings and the persecutions of the Latter-day Saints and to have that body of representative men receive that address with approval, applaud it in many places, and many of them come to me after the meeting and shake hands and congratulate me upon the address; and to have some of the members of the Board of Directors of that great club—the Knife and Fork Club of Kansas City—(which I have been informed is the second greatest dinner club in the United States, the Gridiron of Washington standing first) to have them say that they hoped for a return date so that they could hear more of our people; and then stop to reflect upon the fact that the Prophet and his followers, in the early days, were expelled from

Missouri; that many of them were murdered; that all kinds of crimes were committed upon the people; that their property was confiscated; that we have never received anything for our property that belonged to us in that section, that today some of the valuable country that we traveled over there is the very property that our people owned, (for when you follow up many abstracts of valuable property you will find that the title centers in the bishop of the "Mormon" Church, and only because of lapse of time have people secured a proper title to these lands, and not because it was ever paid for)—I say to stop and reflect that the drivings and the persecutions of the Latter-day Saints, of which no tongue can tell and no pen can paint the conditions; and then to realize that there is a feeling in that community now, among the people residing in the very place, so to speak, from which President Joseph Smith, the Prophet of the living God, and others were driven out; to be invited to go there and be asked to talk of the accomplishments of "Mormonism," and to have that talk received, with open arms, shows the most wonderful change of sentiment.

A short time ago the editor and publisher of the *Coast Banker* a paper that has a circulation all over the Twelfth Federal Reserve banking district, asked me to write an article on the accomplishments of our people. I did not have time to write the article, but I sent him my speech delivered before the Knife and Fork Club, and told him if that would fill the bill, I would be very glad indeed to have him publish it. Of course, I realized it was a very long speech, because I talked pretty rapidly and I talked for fifty-seven minutes, but he published all that I said. He published, besides, an introduction of such a character that I am very proud of it. I thanked him kindly, when I met him, for this introduction to my speech.

Now, I pray the Lord to bless the Latter-day Saints. I pray the Lord that we may remember that same keynote that was given here six months ago—keep the commandments of the Lord. Why, you know, if we can just remember those first two great things, to love the Lord our God with all our hearts, with all our might, with all our mind, with all our strength, and to love our neighbor as ourselves, we are sure to walk in that straight and narrow path that shall lead us to life eternal. God bless you one and all, and all Israel, and all the honest, the world over, is my prayer, and I ask it in the name of Jesus Christ, Amen.

The Choir sang, "The Lord's Prayer," music by B. Cecil Gates.

PRESIDENT HEBER J. GRANT

I feel grateful to the Lord for the inspiration of his Spirit to so many of our people in the writing of the beautiful music that we have for our hymns, and for selections such as this that we have just listened to. May God bless our composers and our poets who have given us such inspired words and such inspiring, sweet music.

PRESIDENT CHARLES W. PENROSE

It is a great pleasure to me to behold this vast congregation, composed chiefly of Latter-day Saints, gathered from different portions of the Church, also to listen to the remarks that have been made by our President. I was in hopes that he would have continued his remarks and taken up the time of our first session of this Conference, for several reasons. One of them is that I was doubtful, this morning, when I arose from my bed, whether I would be able to get here. I experienced a violent vertigo, attack of swimming of the head. In these troublous times and in the great and swift changes that are taking place, there is enough to turn anybody's head, bigger heads than mine a great deal. But I have been able, since coming into this congregation, to compose myself and to listen to the inspired utterances of our President, and they have had a splendid effect upon me, physically as well as mentally and spiritually.

REJOICES IN CHANGES OF SENTIMENT IN FAVOR OF THE SAINTS.

I rejoice in these changes which he has spoken of, that have taken place among the people who are not of our faith. So many are now beginning to understand a little about "Mormonism," that it does not consist of one peculiarity which has been proclaimed throughout the world as our chief tenet. They are beginning to understand that the Latter-day Saints, the "Mormons," are a practical people, that they have a practical faith, and that they do things, and the knowledge of this is coming to the nations of the earth more rapidly than I ever expected it to come. I always had faith, from the time that I was a boy and joined the Church—the only one of my family who did so, that "Mormonism," as it is called, would prevail, that the kingdom of God, which it was and is to me, would overcome all things, and that the name of the true and the living God would be brought before the world ultimately for their adoration and their obedience. I never had a doubt about the triumph of this great organization, established by the Almighty, by the personal action of the Father and the Son and the Holy Ghost; and today I rejoice in my soul to see the evidence of the progress of this work, here on these tabernacle grounds, where people have assembled at our first session in such numbers that the Assembly Hall has to be used for an overflow meeting and the grounds themselves for another, at the beginning of our Conference. Thank the Lord, praises and blessings be to his Holy Name!

GOD OUR ETERNAL FATHER AND HIS SON JESUS CHRIST,

The beautiful music we have just listened to called "The Lord's Prayer," brings before our attention that prayer which Jesus uttered; not that people were always to repeat it, although it is a mighty good

thing that so many people do so, even if they do not realize what it means. Ever since I was a little boy, I have heard that prayer repeated in the churches in the world, before I ever knew anything of this work. It begins with a truth that all people ought to understand, and that is that God is our Father, that he dwells in heaven; that he is not and cannot be personally omnipresent, as is taught in the heathen and so-called Christian churches of the world; that he is a divine being, a personage, a perfect and perfected man so to speak. We do not say that God is a man; he is a perfected man; he is exalted above all mankind, and he is our Father. He begat us in our original being, as his sons and daughters, verily and literally and truly. Jesus Christ who uttered that prayer is his Son just as we are, in the spirit, only he was the first-born. There is a truth connected with that principle which we should all understand, for Jesus Christ himself has declared it. He says to the Church of Jesus Christ of Latter-day Saints: "I also was in the beginning with the Father, and am the first-born. Ye also were in the beginning with the Father, that which is spirit." That part of mankind which is spirit was in the eternal world with the Father, before this world began, as we read in the first and second chapters of the Epistle to the Hebrews, which I commend to your attention, my brethren and sisters. We learn a little of this fact:

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

"Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

"Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

He was the firstborn in this great family of the Almighty, the Creator of the worlds, and they were made by him, through and by Jesus Christ, his Son. Some of our brethren get the idea that he could not have been the creator of this world, as is declared in the latter-day revelations, that he was with the Father in this work, and that "all things were made by him, and without him was not anything made that was made," as we read in the opening chapter of the writings of John his beloved disciple and apostle.

JESUS CHRIST THE ONLY BEGOTTEN OF THE FATHER IN THE FLESH.

We should understand this, that Jesus the Christ came into the world, in the meridian of time, to be the Only Begotten Son of God in the flesh. That is a doctrine established in this Church, and we have received it by revelation, so we can put aside any doubts or speculations or contentions in regard to it. That was when he came and tabernacled, being in the image of his Father, the "*express*" image of his Father before he came into the world; and with power, as the heir of all things, God honored him and loved him, and he knew the faith-

fulness in all the work entrusted to him, and knew beforehand what he would do when he came on the earth to be the Redeemer of mankind. This is a subject that I do not want to dwell upon now, because I do not want to take up too much time, but it is a most important thing in the progress and development of the purposes of the Almighty. Jesus, as we call him, the Nazarene, the son of Mary, of the offspring of David—therefore the Son of man—was the Son of God, who is the Father of his spirit. So, in the beginning he was with God and was the firstborn of this great family, and on the earth he was the Only Begotten of the Father in the flesh. He lived and died as a Son of God in all things, and was raised from the dead and appeared to his disciples. In these last days he appeared to the Prophet Joseph Smith, in his boyhood, and has manifested himself personally several times, on several occasions, and he lives as the Son of God and our eldest brother in the spirit. The declaration of the doctrines of the Church in that remarkable condensation of principles which are called The Latter-day Saint's faith, begins with: "We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost."

THE HOLY GHOST, A PERSONAGE OF SPIRIT.

In regard to the Holy Ghost, I want to say a few words this morning, since I have this grand opportunity, in reply to questions and letters that come to us, in the President's office, concerning this matter. There seems, in spite of all the preachings and writings and explanations and expoundings of the Church, some confusion of mind in regard to this question about the Holy Ghost. "Is the Holy Ghost a personage?" So we are told in the 130th Section of the Doctrine and Covenants, which contains several grand principles uttered by the Prophet Joseph Smith. One is that God is a personage of tabernacle, the Son also, but the Holy Ghost is "a personage of spirit." This seems to create great wonderment among some of our people, because they confound the two terms "Holy Spirit" and "Holy Ghost" and think that there is a difference in their meaning. There is a difference in one sense of the word. We attach the words "the Holy Ghost" to the personage of spirit; and we attach the name "Holy Spirit" to that universal means by which God and Jesus Christ are omnipresent. That divine, beginningless and boundless essence is called the Holy Spirit; but the two terms really mean the same thing, so far as language is concerned. Brother Lund used to talk a good deal about the one German word which means the Holy Ghost as well as the Holy Spirit. The word means "Ghost" but it attaches to the influence which we call spirit, the spirit of man, and to the Holy Ghost the Comforter. Now let me say just two or three words on that point, to settle this question. In the fifth chapter of the first epistle of John, the beloved disciple, we read this:

"There are three that bear record in heaven, the Father, the Word,"—that is the name that John generally attached to the Savior—

"In the beginning was the Word, and the Word was with God, and the Word was God." That is applied to the Son, the first born in the spirit and the only begotten in the flesh—"There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." Some people get very much confused in regard to that oneness or unity. There are three persons united as one God, one Deity, and it takes three of them to bear record in heaven; or rather, as the Prophet Joseph Smith explained very fully, that in all the presidencies that are divine, there are three. The Father, the Son and the Holy Ghost are three personags. Two are persons of tabernacle. Now, questions arise as to whether the Holy Ghost will ever get a body. I do not know anything about that, because the Lord has not revealed it; and if our brethren, while trying to be wise when they are not always so, would leave out of their preachings and their speculations that which they think may be in the future, but do not know, there will be a good deal of contention avoided.

The Holy Ghost is a personage of spirit, as Jesus Christ was when he was Jehovah. He was Jehovah from the beginning of the world, according to the history we have in the Old Testament scriptures. He was a personage of spirit, and he came here to the earth that he might be exactly like his brethren and like his Father, and have a body made out of the lower elements of the universe. The elements of his body are eternal, and the elements of the spirit are eternal, without beginning; but there was a beginning to his body, when he was born of the virgin Mary, and God was his Father. His power overshadowed the virgin and, as she was told by the angel Gabriel, the offspring was the Son of God. Jesus Christ taught that doctrine to his apostles and made it very plain, I think, as it stands in the New Testament: "Our Father which art in Heaven"—not our Father who personally is throughout all space, without center and without circumference; but his dwelling place is in heaven. The Lord says: "Heaven is my throne; the earth is my footstool;" and to the ancient Jews he cried: "Where is the house that ye build unto me, and where is the place of my rest?" Our Father is a personage of tabernacle. He has a spiritual body, as well as a spiritual existence besides the physical body; the elements in him are joined inseparably. One of the revelations of God, the 88th Section in the Doctrine and Covenants, declares that "the elements are eternal, and spirit and element, inseparably connected, receiveth a fulness of joy; and when separated man cannot obtain a fulness of joy."

The spirit of man is the offspring of God. It has affinity with spiritual things. In its spiritual being and nature it is above earthly things, but when tabernacled in a body, it becomes, to a great extent, subject to the laws that govern earthly things. When death comes as we call it, the separation of the spirit and the body, as we learn in the Scriptures, "the body without the spirit is dead," when that separation comes, then the spirit goes back to its former condition, to this extent,

that it is without the natural body until the resurrection. But the necessity for the resurrection is shown, very plainly, when we understand that only by these affinities can we obtain a fulness of joy. That which is spirit in our nature has affinity with things that are above. The natural body has affinity with the things that are grosser or beneath. But when the two, spirit and element, are inseparably connected—quickened by the Holy Spirit—and I mean by that the spirit which is called the spirit of life and light, then perfection can come to the individual, and without that union there cannot be obtained a fulness of joy.

Now the pattern of it all is in the life and service and devotion and death of Jesus our Redeemer, and his resurrection from the dead, his return into the presence of God, where he sits with him on the everlasting throne. But about the Holy Ghost, what about that? Why, he is a personage of spirit, an individual, a being, and he bears witness of the Father and of the Son and makes them plain to man. He is called by the Savior, the "Comforter." If you read the writings of John, the 15th, 16th and 17th chapters, there you will see that he is called the Comforter. He is a personage. "When he, the Spirit of truth, is come, whom I will send unto you from the Father, he will teach you all things and he will show you things to come." John calls him "He" and "Him." He is a person. "If I go not away," said Jesus to his disciples, "the Comforter will not come, but if I go away, I will send him to you, and he shall bear witness of me and of the Father;" for that is his office and calling. The understanding we have is that the Holy Ghost, as a personage, came on the day of Pentecost, and that he was manifested in the sign of the cloven tongues, as he was to John the Baptist by the sign of the dove, when the Savior was baptized in the river Jordan. Now then, understand that the personage spoken of there, the Holy Ghost, the Comforter, is an individual, the third person in the trinity, and it takes the Father and the Word and the Holy Ghost to make a complete record in the heavens; but the apostle John goes on to say, "there are three that bear witness, on the earth—the spirit, and the water, and the blood, and these three agree in one. Now as to the oneness I was just touching upon, it is clearly explained in the prayer of the Savior, offered to the Father before he went to the garden of Gethsemane. He prayed for his apostles:

I pray "for them * * * which thou has given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me; and the glory which thou gavest me I have given them, that they may be one, even as we are one." (John 17:9, 20, 23.)

There is the oneness of Deity, the three in one; not as some preachers try to expound it, in the doctrines of the outside world, in

the Article of Faith that they have, making them one immaterial spirit —no body, no real personage, no substance. On the contrary, they are three individuals, one in spirit, one in mind, one in intelligence, united in all things that they do, and it takes the Father, and the Son, and the Holy Ghost, to make the perfect Trinity in one, three persons and one God or Deity, one Godhead.

THE HOLY GHOST BESTOWED IN CONFIRMATION.

Now about the Holy Ghost bestowed in confirmation. It is required of people who are baptized in water, to be baptized with "the Holy Ghost and with fire." Of course, the word "fire" does not mean a literal blaze to burn you up; it is a divine fire, and all people know, who have been baptized with fire and the Holy Ghost, bearing witness of the Father and the Son, (and in these times, to the divine mission of the Latter-day Prophet, Joseph Smith) that this Spirit is in the Church, and each individual member receives it as a gift. The Holy Spirit or Holy Ghost if you please, is "the true light that enlighteneth every man that comes into the world." So John teaches in that fine treatise that he wrote, called the Gospel of St. John. Now then, the light that is in the stars, that light that shines dimly in these lamps here this morning—what is it? Why, it is one manifestation of that divine essence called the Holy Spirit, and it permeates all things, not only on this globe, but in all the worlds that have been made. For we read in the Doctrine and Covenants, take the 29th Section and read it carefully, that God created all things by that Spirit, firstly spiritual and afterwards that which is temporal. That Holy Spirit, so we read in the 88th section of the Doctrine and Covenants, "is in all things, and through all things, and round about all things, and is the law by which all things are governed. It is the light of Christ, and it is in the sun, and the moon and the stars, and the earth on which ye stand." It permeates all things throughout the vast domain of space, which has no bounds. It is the spirit that gives life, it is the spirit that gives light; and when we came into the world and breathed the breath of life we became "living souls."

There is no time now to talk about this creation, as we read of it in the book of Genesis. However, when man was formed out of the dust, and afterwards by eating the products of the earth and becoming earthly thereby, when he came into his being on the earth, he breathed the breath of life, and "man became a living soul," thereby. So we, you and the rest of us, when we were born into this world, when we came to the condition that we could breathe the breath of life and be quickened by it in our mortal being, we were living souls; and when we are resurrected from the dead we will still be living souls, but in a more perfect state. If we are worthy of the celestial glory we shall be quickened thereby when we are raised. As Paul puts it, "the body is sown in dishonor, it is raised in power; it is sown in weakness, it is raised in strength; it is sown a natural body, it is raised a spiritual

body." So, when we are raised from the dead, the body that is sown in the grave, in weakness, is raised in power, glorified like the glorious body of the Son of God. These are simple things taught in the Scriptures, and when we go beyond them and make theories of our own, we get into the dark.

The Holy Ghost, spoken of in the 88th Section of the Doctrine and Covenants is in all things, round about all things, throughout the immensity of space. What is it? Why it is a spiritual essence which gives life and light to all things, to animals and vegetables as well as to human beings; but that is not the Comforter that Jesus said he would send, because it was here already, and is the light that enlighteneth every person that comes into the world. It is the essence of ordinary life; it is the very essence of life in the fulness of its manifestations around the personality of God the Father and Jesus Christ his Son; in heaven, where they dwell. Therein is the glory of God.

In its smaller or lesser manifestations, it is the same Spirit but not to the same degree. When we are born by water baptism into the Church, born of God, then we are baptized with fire and with the Holy Ghost, we have an additional manifestation of light and power in that Holy Spirit which is given to us in the confirmation—"Receive ye the Holy Ghost"—as a gift from God, as a light to your feet, a lamp to your path, as a perpetual witness, an additional gift of light and truth. Don't I know in my own being that I received that gift? I certainly do, a swell as I know that I see things naturally by those manifestations of light that come from the sun and the moon and the stars and the lamps that we light, and the electric light that we bring forth by touching the button. We do not create that light, we do not bring it into being, we only bring it into action. It is governed by law, and when the laws are fully understood and we live by them, and we are quickened by that power to the full, in body and in spirit, we will be like our Father and like Jesus Christ his beloved Son: "Beloved," says the Apostle John, "now are we the Sons of God. It doth not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is, and every man that has this hope purifieth himself even as he is pure."

By keeping the commandments of God, as we were exhorted to do six month ago, and today also, by keeping the commandments of God and walking in his ways, that spirit is developed in us. Its light is clearer and plainer and it shines out and reveals the things of God. "No man knoweth the things of man but the spirit of man that is in him, and no man knoweth the things of God but the Spirit of God, and the Spirit searcheth all things, yea the deep things of God." That is good plain scripture.

Now my brethren and sisters do not get into confusion about this matter. The Holy Ghost is an individual, is a personage of spirit, one of the great Three that the Prophet Joseph Smith spoke so plainly about so many times just before his death.

PERTAINING TO THE STATEMENT IN THE LECTURES ON FAITH.

There is one little point in regard to that which I will mention: In the book of Doctrine and Covenants we have a number of lectures inserted in the first part; which are not revelations. There are seven lectures, and in the fifth lecture, particularly, we are told that there are two personages in heaven, the Father and the Son, and that the holy spirit is the mind of God. That is true, so far as it goes. But the revelation through the Prophet Joseph Smith as to the personality of the Holy Ghost came many years after; it was given in 1843. In that revelation we are clearly instructed concerning the third personage in the Trinity. Now, as far as Sidney Rigdon, and some others who delivered those lectures, went, they spoke the truth. There are two persons in the heavens, the Father and the Son, but the Holy Spirit is passed by almost, as the "mind of God." It is true that the Holy Spirit conveys the mind of God; that is, I am speaking now of this universal spirit which is the life and the light of all things, which is in and through and round about all things, and God says he made the world by the power of that spirit. That is his agent; but the personage, the Comforter, which Jesus Christ said he would send when he went away, that was a personage of the Trinity. He promised to send this Comforter to reveal the things of the Father and to bear witness of the Father and the Son.

When Joseph the Prophet saw the Father and the Son in the grove where he was praying, the Holy Spirit made them manifest. When he commenced to pray, or tried to pray, he could not say anything. He was seized upon by an opposing power which seemed to almost overcome him, but he struggled against it and continued to pray, until a light came, a pillar of light, the manifestation and presence of the Holy Spirit, and by the power of that Spirit, which quickened his spiritual vision, he saw two personages in that cloud of glory, and they conversed with him, or rather one did. The Father does not converse much with mankind individually. He said: "This is my beloved Son, hear him;" and he is the person we want to hear and to obey as representing the Father. As we read in the Book of Mormon he is, in some respects, both the Father and the Son. He represents the Father to the full. We are in the image of God, but the Christ, the great Jehovah, is the express image of the Father's person, God manifest in the flesh, and he has gone into his glory. We will follow him to that glory if we will keep his commandments. He is the resurrection and the life. God has entrusted that to him, given him that power and made him heir of all things, in the heavens and in the earth. "All power is given to me, in heaven and upon the earth. Tarry ye at Jerusalem, until ye are endowed with power from on high." That is what he told his apostles.

THE LIGHT OF GOD MANIFESTS THE THINGS OF GOD.

I hope, in what I have said on this subject, I have made this matter clear. All I want to do when I get up to talk before my brethren and sisters, is to make the things that are clear in my own mind, clear also to them, if I can. It is the light of the Lord that manifests the things of God, and if we live in that light and walk in its rays we will keep the commandments of God. That is the tendency of it. In the operations of natural light, displayed by the spectrum, there are seven different colors or rays, as I remember being taught, when I was a boy at school—red, orange, yellow, green, blue, indigo and violet; they are all one in a pencil of light, and that is a manifestation of the Spirit of God. In that there are, as in the higher revealings, various operations, as the apostle teaches in the twelfth chapter of First Corinthians:

"For to one is given by the Spirit the word of wisdom; to another knowledge by the same Spirit;

"To another faith by the same Spirit; to another the gifts of healings by the same Spirit;

"To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues;

"But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."

So, my brethren, if we receive that gift, when hands are laid upon us, after we have been baptized into the Church and it is said unto us: "Receive ye the Holy Ghost," that gift is sealed upon us. The gift is ours whether we act upon it or receive it or not, the gift is given to us by the Holy Ghost, which explains and manifests and enlightens our souls in regard to these things that are divine. It searches all things, yea, even the deep things of God. I know it in my own being and have known it ever since I was baptized into the Church. That gift was sealed upon me, and in all my labors and duties, spoken of by the President this morning, it has only been by the power of the Holy Ghost, the Spirit of the living God, the light of the Almighty, through Jesus Christ his Son, that I have been able to bring people to an understanding of and obedience to the truth, and to conduct affairs with wisdom and in the light that I have received from God.

A TESTIMONY.

I know that God lives, I know that he is my Father, I know he has guided me on land and sea, that he has been with me in all my travellings at home and abroad, and that his Spirit is with me today. Thanks and praise be to his holy name. All I care for, of position or office in this Church, is to build up the work of the Father through Jesus Christ his Son, by the power of the Holy Ghost. Truly we believe in God, the Father, and in his Son, Jesus Christ, and in the Holy Ghost; and to God the Father, to Jesus Christ his Son, and the Holy Ghost, be honor, praise, glory, and dominion forever, Amen.

The choir sang the hymn, "Thanks be to God," by Mendelssohn.

PRESIDENT ANTHONY W. IVINS

I do not remember, my brethren and sisters, a period in my life's experience in the Church when I felt my dependence upon the Lord to a degree greater than I do this morning. Should I follow my own inclinations, I would not attempt to make remarks at all, but to gain wisdom and knowledge and understanding by listening to the remarks of my brethren and communing with the Spirit of the Lord which is here this morning. I feel the necessity of wisdom, of sound judgment, of the help of the Lord in expounding the scriptures, and teaching the Latter-day Saints, and in discharging the responsibility which has come to me, as I have never felt it before.

THE CHURCH AFTER NEARLY ONE HUNDRED YEARS.

We are here to review the condition of the Church, after nearly an hundred years of its existence. We are here that we may determine whether or not progress is being made, to hear the scripture expounded, and the order of the Church explained, that we may determine whether or not in the administration of its affairs, we are adhering closely to the word of the Lord. The Lord has declared to us that all scripture is given by inspiration from God, that it is of great value to us as a means of proper exhortation, a means of reproof and of correction where correction may be necessary, and he has reminded us that it must always be expounded and explained in a spirit of righteousness. The Lord has admonished us to search the scripture, because in it we think we have everlasting life, and that it is the scripture which testifies of him. I have been thinking, my brethren and sisters, while listening to the remarks made, that it was through obedience to this latter admonition of the Lord, that Joseph Smith found the key which opened this gospel dispensation. He searched the scriptures and in them found the path which leads to everlasting life, to all of those who care to enter in through faith in God our Father, and in Jesus Christ, his Son.

OPENING OF THE LAST DISPENSATION.

At the time that Joseph Smith went to the written words for light, the scripture which I have quoted was understood to apply, and he undoubtedly so understood it, to the Bible, this book which I hold in my hand. It was the only book which was accepted by the world as containing the fundamentals of Christianity, and of the hand-dealings of the Father, as they applied to his children who were here upon earth. Through the prayer which he offered, and to which reference has been made by President Penrose, the faith which he exercised in

obedience to this admonition of the Lord, he received that first glorious manifestation, when the Father and the Son appeared to him, now more than a hundred years ago, at which time he was not yet fifteen years of age. This glorious manifestation, with the great importance which attaches to it, carried with it no authority to act in the name of the Lord, neither in the opening of this gospel dispensation, the organization of the Church, nor in the administration in the ordinances thereof. As time passed and the boy gradually approached manhood, he waited and, undoubtedly, wondered when the time would come for the accomplishment of the greater work which had been outlined in this first manifestation which came to him from the Lord. On the night of September 21, 1823, after he had engaged in prayer and retired for the night, Joseph Smith states that he observed that light began gradually to appear in his room, which increased in brilliancy until the room was lighter than at noon day, when a personage appeared at his bed side, who declared that he was a messenger sent from the presence of God and that his name was Moroni. He declared to Joseph Smith that the Lord had a great work for him to perform, a work which would make his name known among all nations and people, that among some it would be held in honor, among others it would be held in reproach. He declared many important things to Joseph Smith, but the principal purpose of his visit appears to have been to announce to him that there was a book deposited, written upon gold plates, which contained the history of the ancient inhabitants of this continent, and the source from which they came, and that it contained the fulness of the everlasting gospel, as it was delivered to the ancient inhabitants of this continent by the Redeemer of the world, and that means had been provided by which the inscriptions upon the plates might be translated into the English language. Joseph Smith visited the locality and readily recognized the place where the plates were deposited but was not permitted to take possession of them until four years later, at which time he was in his twenty-second year, when the plates were entrusted to his care by the same messenger who had first appeared to him. The work of translation was commenced and continued until completed, when the plates were returned to the messenger from whom he had received them, and Joseph Smith proceeded to publish their contents to the world in the form known as the Book of Mormon.

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THE BOOK OF MORMON.

The first edition of the Book of Mormon was issued in the year 1830, under the circumstances and in the style which the time justified, a style which would not be considered appropriate at present. From time to time other editions were issued, the arrangement slightly changed to make the book more appropriate, with chapters, index, footnotes and references added. The existing edition having become exhausted, it recently became necessary to issue a new

one, and the suggestion was made that the style of the book, which still adhered closely to the original, might be so changed that it would be better adapted to the use for which it was intended. A committee was chosen from among the Council of Twelve, who carefully examined all editions, including the original, compared them carefully, compared and checked the footnotes and references, and after making some slight changes in arrangement, we have issued a new edition of the Book of Mormon, which I hold in my hand. The text remains as heretofore, but the book has been printed in double columns instead of single, a change which has resulted in a reduction in size of one hundred pages. The frontispiece remains as heretofore, but there has been added a brief synopsis of the contents of the book and the story of its origin as related by Joseph Smith. The testimony of the witnesses remains as heretofore, and then follows the general text. The name and order of the books contained in the volume are also given; chapter headings have been added; the footnotes have been carefully compared and revised, where revision was necessary; a pronouncing vocabulary has also been added; and a brief synopsis of chapters and a very greatly improved index which facilitates the study of the book. So we have brought out a new edition of this book which is of such great interest to the Church and its members, which we command to you, my brethren and sisters, and to all other people for study.

The Book of Mormon is the scripture of the American continent, preserved and brought forth by the power of the Lord, that his decrees and purposes might be made known to the people who were to occupy this continent in this the dispensation of the fulness of times, the greatest dispensation which the world has ever known, for in it the Lord has said that he will consummate the work commenced in all other dispensations which have gone before it. This book is the strongest corroborative evidence to the divinity of the things contained in the Bible, that there is in the world. It is the strongest evidence of the divinity of the mission of the Redeemer of the world, that can be found, the Bible alone excepted. It contains the fulness of the everlasting gospel, in simplicity, easy to be understood, as it was taught to the people by the Redeemer who established his Church among the Nephites. The code of morals which it teaches is beyond criticism, and if adhered to would redeem the world from the condition of moral degeneracy which now prevails. It teaches ethics in civil government which, if adhered to, would solve the perplexing political questions which bewilder the world today, would remove the burdens of taxation from the backs of the struggling masses, and bring peace to the earth and fraternity among all mankind. It declares the redemption of the remnant of Judah, the gathering of the Ten Tribes, the restoration of scattered Israel, and the fulfilment of the words of the prophets, both ancient and modern. While it strongly denounces wickedness, it holds out great hope to the righteous, and

forgiveness and redemption to the repentant sinner; it unfolds the hitherto unknown past, and outlines to us events of the great future upon the threshold of which we stand. It has been before the world now for nearly one hundred years, during which period it has been subjected to the criticism of the learned and to the ridicule of the ignorant. Not one line in it, not one doctrine which it teaches, not one truth which it sets forth, has been found to be out of harmony with the word of the Lord, as contained in the Bible, and as it has come to us through his inspired servants—a thing which can be said of no other book in the world. It should be an evidence of its truth, that with the closest scrutiny given it by this committee, in the light of the present, with the past behind us, not one single instance was found where it needed correction or amendment.

So, my brethren and sisters, we commend the Book of Mormon to you and to the people, particularly of this country in which we live; for this record is of special and transcendent importance to them. It declares in plainness that this is a land choice above all other lands, that it is dedicated to the service of the God of the land, who is Jesus Christ, and it warns the people who occupy this land that whenever the time shall come that they are lifted up in pride above all other nations, when the time shall come that they are full of all manner of iniquity, of secret abominations, of whoredom, and priesthood, and of all manner of wickedness, that at that time, except they repent and turn to the Lord, destruction shall come to them, as it has come to other nations and people who have occupied the land before them. We ask you, and particularly the people of the United States, to become familiar with its contents. If we will do so and be governed by the doctrines it teaches, we will be redeemed from the sins of the world, will understand the purposes of the Almighty as they apply to us, his purposes in the opening of this great gospel dispensation, the great accomplishments of the past and the immediate future which is before us. It will redeem us from the sins of the world and enable us to live clean and spotless before the Lord, regardless of our surroundings. It is the word of the Lord brought forth through the instrumentality of Joseph Smith for the redemption of mankind, to go with the Bible as an additional evidence and witness to the people of the world that the decrees of the Father are unchangeable, that the words of the prophets will be fulfilled, that Israel will be gathered, and that redemption will come to the covenant people of the Lord. Search the Scriptures, my brethren and sisters, for in them we have eternal life, and they are they which testify of God and of the truth of these things which I have said to you. I pray that we may all become familiar with them, that we may all, through adherence to their tenets, attain to everlasting life, through Jesus Christ, Amen.

The closing prayer was offered by Elder Samuel W. Parkinson, President of the Franklin stake of Zion.

Conference adjourned until 2 p. m.

AFTERNOON SESSION

President Heber J. Grant presided and called the congregation to order at 2 o'clock. The building, both in auditorium and galleries, was filled to capacity.

The choir and congregation sang, "The Spirit of God like a fire is burning."

Prayer was offered by Elder Joseph B. White, President of the Hyrum stake of Zion.

The choir and Mrs. Francesca Parkinson sang the sacred song, "The Almighty," by Schubert.

PRESIDENT HEBER J. GRANT

CHANGES IN CONFERENCE PRESIDENTS

We announced here at the last conference, the changes in the Australian, New Zealand and the Swiss and German missions. At that time Brother James N. Lambert who had been to New Zealand was with us and spoke to the congregation. Since then, Brother Arnold G. Miller, from the Australian mission, and Brother Angus J. Cannon from the Swiss and German mission have arrived home. We welcome them and tender them our sincere thanks for the very splendid, long and arduous labors that they have performed in those missions.

INCREASE IN PAYMENTS OF TITHING

In reading a number of items this morning, I read what became of several millions of dollars of the funds of the Church during the last year, and lo and behold, I skipped the all-important item of tithing. The Saints have done remarkably well, during the past year, in the payment of tithes, especially when we consider the hard times through which we are passing. I wish to commend the bishops, and other officers of the Church, as well as the membership of the Church, in general, for the faithfulness exhibited by the Saints in payment of their tithes. I think that it is nothing less than wonderful in view of the great hardships financially, through which all sections of the country have been passing, during the year that is just closed, that there should be no falling off at all in the tithes of the Latter-day Saints. The tithes for the past year have been slightly in advance of those for the previous year, which was one of the largest years for the payment of tithes in the history of the Church.

AN EDITORIAL IN THE "COAST BANKER."

Elder Joseph W. McMurrin, President of the California Mission, came up and suggested that I should waive my insurance modesty, and that I should read the introduction to my speech, as written by the editor of the *Coast Banker*; and I shall do so. One of my insurance friends in San Francisco, president of one of the greatest companies in the United States, remarking on the photo of myself that is printed with the article, stated that he would pay a great deal if he could only have a picture taken of him that would flatter him as much as this picture flatters me.

(The editorial, which was here read by President Grant, and the speech in full may be found at the close of this record.—*Clerk.*)

THE CANTATA "THE MARTYRS," BY EVAN STEPHANS

The sacred cantata, "The Martyrs," by Evan Stephens, and a chorus of 400 will be presented in the Tabernacle, Monday evening, April 4. I read an editorial in *The News*, last night, and felt that Brother Stephens was entitled to have this splendid editorial read to you here today:

"Among other events of the approaching Conference season claiming the attention of both residents and visitors the rendition of Evan Stephens' sacred cantata, "The Martyrs," in the Tabernacle, on Monday evening next, is deserving of special notice. A year ago this gifted home composer fairly electrified a mammoth audience in the Tabernacle with "The Vision"—an appropriate precursor of the present work; and those who are in a position to speak with intelligence and authority on the question, affirm with enthusiasm that 'The Martyrs' is in all respects the equal of, and in some respects is superior to, the earlier masterpiece. Certainly in the matter of attention to detail in presentation, Mr. Stephens has allowed nothing to be overlooked—a fact upon which those who know his artistic and indefatigable nature will need no assurance. He has in conspicuous degree the talent of infusing into his performers a measure of his own zeal, so that to the most exacting demands of practice and rehearsal they yield without demur. The result is that when at length the hour for the public performance arrives, all those who have been engaged upon it are prepared to give it a rendition as nearly faultless as is humanly possible. Apart from the fame of the soloists, the heavier choral work of the great chorus of four hundred voices should prove at once a mighty attraction and inspiration. In short, it is to be hoped, and it is the probability, that, vast as is the auditorium where the performance will be given, the demand for seats will be so great that not all can gain admission, for it promises to be in all respects a stupendous and memorable occasion."

PRESIDENT RUDGER CLAWSON

My dear brethren and sisters: We had a glorious meeting this morning, and now are gathered again in this building, a great assembly of Latter-day Saints, members of the Church of Jesus Christ, the only Church under the heavens that bears the name of the Savior. It is true that he is not here with us in person, but he is here by the power of his Spirit and his authority. His authority, is called the Priesthood, the holy Priesthood after the order of the Son of God, and this authority is held by the prophet, seer and revelator and the president of the Church of Jesus Christ of Latter-day Saints. Not only does it rest upon him, but it is widely distributed throughout the Church, and rests in some degree upon every worthy man in the Church.

WOMEN AND THE PRIESTHOOD.

The Priesthood is not received, or held, or exercised in any degree, by the women of the Church; but, nevertheless, the women of the Church enjoy the blessings of the Priesthood through their husbands. This emphasizes very strongly the importance of marriage. Every woman in the Church, of mature age, and worthiness, who is ambitious to attain to exaltation and glory hereafter should be married, should be sealed to a man for time and all eternity; and we trust that the young women of the Church as well as the young men of the Church realize the responsibility of this important ordinance.

THE POWER AND AUTHORITY OF THE HOLY PRIESTHOOD.

The Priesthood, my brethren and sisters, is complete in itself. Nevertheless, we know that there are two great divisions in it, namely the Melchizedek, or higher Priesthood, and the Aaronic, or lesser Priesthood, which lesser Priesthood is an appendage to the higher Priesthood. The Melchizedek Priesthood administers the gospel and holds the keys of the mysteries of the kingdom, even the key of the knowledge of God. Therefore, in its ordinances the power of God and of godliness is manifest, and without the ordinances and the holy Priesthood the power of godliness is not manifest among men. Therefore, wherever the holy Priesthood of God is not found in a Church, such a church cannot be the Church of Christ.

Moses very well understood this great principle. He held the higher Priesthood. He was a great prophet of God and he sought diligently to sanctify the children of Israel, that they might behold the face of God. But it is said in the revelation that they hardened their hearts and could not endure his presence and therefore the

Lord in his wrath—for his anger was kindled against them—swore that they should not enter into his rest while in the wilderness, which rest is a fulness of the glory of God. In consequence of this, the holy Melchizedek Priesthood was taken from their midst. But the lesser Priesthood—the Priesthood that holds the keys of the administering of angels and the preparatory gospel—was continued in Israel down to the time of the Savior. We learn a great lesson from this incident, for we perceive that because of the hardness of their hearts and their unbelief and rebellion, at times, Moses and the holy Priesthood were taken away from the children of Israel. But it is not so with the Latter-day Saints, because you will find the authority of the holy Priesthood, the high Priesthood as well as the lesser Priesthood, throughout all the stakes of Zion and in every ward. In this is shown the mercy and the loving kindness and generosity of our Father in heaven, because it is seen that God is no respecter of persons, and that the right to the Priesthood belongs to every faithful man in the Church—I think I may say it is his by right divine. So it is.

Now, brethren and sisters, we say to all Israel, beware of hardness of heart, and the spirit of rebellion, and the sin of idolatry, for these sins are great evils in the sight of the Lord. He requires humility of heart and diligence and faithfulness and submission to his authority. I think that there is nothing in the scriptures or in the revelations of God that emphasizes the greatness of the power of the holy Priesthood as the words which occur in Doctrine and Covenants, section 84, a revelation given to the Prophet Joseph Smith. Latter-day Saints, give ear to these words and ponder them in your hearts, for the Lord said:

“For whoso is faithful unto the obtaining these two Priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies;

“They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God;

“And also all they who receive this Priesthood receiveth me, saith the Lord;

“For he that receiveth my servants receiveth me;

“And he that receiveth me receiveth my Father;

“And he that receiveth my Father, receiveth my Father’s kingdom; therefore all that my Father hath shall be given unto him;

“And this is according to the oath and covenant which belongeth to the Priesthood.

“Therefore, all those who receive the Priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved.”

But now, mark you, there is a proviso, and it is significant. It is highly important:

“But whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come.”

This is the reservation, that is the proviso. Now if we shall attain to these great blessings we must be humble, faithful, consistent Latter-day Saints.

SOME PERTINENT QUESTIONS TO THOSE WHO HOLD THE PRIESTHOOD.

Now, brethren and sisters—and I say sisters because, as I have said, the sisters participate in the blessings of the Priesthood through their husbands—do we appreciate the Priesthood of God, this divine authority? Do we honor it in our lives? Do we honor it in our fine leaders? Do we teach our boys at home the importance and value of the Priesthood? Are they receiving this instruction in the various organizations? Because, I take it that the Priesthood of God is about the greatest gift unto man, for it represents divine authority. Let us give heed to this matter. Oh, I pray that the responsibility of it may rest down mightily upon the authorities in the stakes of Zion, and that they will see to it that proper and full instruction is given in respect to this matter.

Now may the Lord bless you, the Lord bless our President, who has spoken so beautifully and so powerfully to us today, and Presidents Penrose and Ivins. We have had rich instructions already. Oh, if we could only fully receive it into our hearts, and carry it out in our lives, how blest we would be! May the spirit of the Lord continue to be upon this people and in the congregations of the Saints, and may it rest upon the authorities of the Church, and all the speakers at this Conference, is my prayer, in the name of Jesus, Amen.

ELDER GEORGE F. RICHARDS

I have rejoiced with you, my brethren and sisters, in this general conference as far as it has progressed. I feel in my soul to endorse what has been said. I feel that the Spirit of the Lord is with us, and was with us very richly in the opening session. I desire to contribute something, through the help of the Lord, that will be of profit to some of us, if we will listen and hear, and be doers of the word and not hearers only, deceiving ourselves.

EVIDENCES OF THE FAITHFULNESS OF THE SAINTS.

The key-word of our Conference, six months ago, was given us by President Grant, to keep the commandments of the Lord. If I understand the key-word given to us in this Conference, it is to continue our faithfulness in keeping the commandments of the Lord. We have abundance of evidence of faithfulness on the part of the great majority of the Latter-day Saints. The very fact that, under existing financial conditions, the tithing of the people has increased, during the past

year, is an evidence of their faithfulness in keeping the commandments. The reports we have of the increased attendance at sacrament meetings and of stake conference meetings is an additional evidence of faithfulness on the part of the people in keeping the commandments of the Lord; also, the increased attendance and membership in the auxiliary associations of the Church, is an evidence of faithfulness on the part of the young as well as the older people of the Church. I have the utmost confidence in the Latter-day Saints including Zion's young people. I have the utmost confidence in the ultimate triumph of God's work in the earth. No power can stay the progress. Zion is to arise and shine and become the glory of the whole earth, and we can see her brightness already. Those who are not of us, and among us, and those of the world whose eyes have been turned toward us, are also mindful of this fact. A friendly feeling toward the Latter-day Saints and the doctrines which we have for the world is growing up wherever the gospel is being preached. There are, of course, some exceptions. In our travels in the Stakes of Zion we have abundance of evidence of devotion on the part of leading men and women to their callings in this great work. I feel in my heart to commend them for their faithfulness and for their devotion and to pray God's choicest blessings to rest upon them, that they may be abundantly rewarded of him in time and in eternity for the sacrifices which they are making, of time and means, in the carrying on this great latter-day work. These matters of which I have been speaking, of which we know by records which are kept and reports which are made, indicate to me that the Latter-day Saints are making improvement in other ways, where we are unable to check them up so completely as on some of these matters, such as attendance at meetings and the payment of their tithes and offerings. The tithing is an index of the faithfulness of the individual. I am sure that the Lord manifests his pleasure to the individual who is making the required sacrifice for the onward progress of his work, and for the salvation of his children and such is the character and the work being done by the Latter-day Saints.

CARING FOR THE FATHERLESS, AND KEEPING OURSELVES UNSOTTED
FROM THE WORLD.

The Apostle James said: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

We should not overlook this latter part of the definition. I believe that the Latter-day Saints are improving in that respect in keeping themselves unspotted from the sins of the world. We are visiting the widows and the fatherless, we are feeding the hungry; we are clothing the naked; we are visiting the sick and the afflicted; and we are taking care of the stranger and feeding him the bread of life, as opportunity is afforded. I do believe, Latter-day Saints, that when we pay our

tithing in full, conscientiously before the Lord, and are generous in the giving of our offerings, that we are answering the requirement of the law, and there will be none to suffer. The widow and the orphan will be well taken care of in the Church, if we all attend to these particular duties in faithfulness; and the Lord will reward us amply for our efforts and our sacrifices in this direction. I believe that the people today, the Latter-day Saints, answer the call to leave their homes and go into the nations of the earth to preach the gospel among strangers as readily as they ever have done, notwithstanding the individual expense of the elders is almost double what it was a few years ago. This is another evidence of faithfulness which inspires confidence in the Latter-day Saints. It is the young people in the main—our sons and our daughters, who are called to bear this responsibility and to make this sacrifice. They are answering the calls in a generous and satisfactory manner and the Lord takes these weak men and women and with them threshes the nations, and the wisdom of the wise does perish before their humble, truthful testimonies.

SERIOUS CONSEQUENCES OF THE SIN OF NEGLECT.

This is the time, my brethren and sisters, for our planting, this period of our eternal progression, while we are here in mortal life. If in the season of the planting of our crop, the planting be neglected, there will be no time of reaping. I do hope that we will bear this thought in mind and make every preparation that is necessary while we are here and have the opportunity; that when we go beyond we will find peace, we will be satisfied with that which we have to reap as a result of our life's work here. The Savior gave us a parable that is very impressive upon this point—at least to my mind. It refers to the rich man who dressed in fine apparel and fared sumptuous every day. The poor man lay at the gate of the rich man; the dogs licked his sores, and he fain would have taken the crumbs that fell from the rich man's table. After a time the poor man died, and the angels bore his spirit to the paradise of heaven. The rich man died also, and went to hell; and in hell he lifted up his eyes in torment. Seeing Lazarus afar off and in Abraham's bosom he cried to Abraham: "Father Abraham, send Lazarus that he may dip his finger in water and touch my parched tongue, for I am in torment." You know the answer. That was impossible. Then the next request was to send Lazarus or somebody else from the dead, that they might go down to earth and visit his five brothers that they might be specially warned that they might not come to his fate. But that was impossible. The answer was: "They have Moses and the prophets. If they hear not Moses and the prophets, neither would they be persuaded though one were sent from the dead." There are several important lessons to be learned from this parable; but the one I wish to bring to your attention is the serious consequence of the sin of neglect. There does not seem to have been any other charge made against this

rich man than that he had the means to do with, the opportunity was laid before him, his responsibility he clearly saw, and ignored it.

OUR DUTY TO FEED THE SPIRIT AS WELL AS THE BODY.

Now it is a blessing to feed the hungry, to clothe the naked. That is a part of pure religion and undefiled; but I have thought and I do feel, my brethren and sisters, that it is better to feed the soul of a man or woman than to feed the body, to minister unto their spiritual and eternal needs and welfare rather than to their physical. The body must perish soon anyway. There are those among us who are starving for the word of God. They are wandering from sea to sea, and from the north even unto the east, running to and fro, seeking the word of God and cannot find it. They do not hope to find it among the Latter-day Saints. They are blinded to the truth which we have received, but we know we have received the responsibility to preach it in all the world as a witness unto all nations before the end shall come. This is the food of which the world of mankind are so much in need today, and with which we are so bountifully blest. It is that kind of food that we can give to those who are in need, generously, and they become the happy recipients and are blest through it, and we will not be impoverished. Indeed, as we undertake to minister unto the spiritual needs of men and women, our souls grow and enlarge, our love for our fellow men increases; our love for our Father in heaven and our Savior increases; our love and appreciation of the truth also increase, and we are even more blest than they. The very anticipation and desire to do good brings happiness and peace to our souls. On the other hand, if we, having the abundance of this spiritual food, and knowing those about us who are in a starving condition, if we fail to minister unto their needs we are likely to experience in the life beyond, a disappointment corresponding with that of the rich man who neglected to minister unto the needs of his poor neighbor. As it is more blessed to feed the soul, so is it a greater neglect, a greater sin, and I believe will be attended by a greater penalty to neglect to feed the souls of men and women.

NOW IS OUR OPPORTUNITY TO BLESS BOTH THE LIVING AND THE DEAD.

The work for our dead, brethren and sisters, we have not been organized in the past to do, as we have been organized, as a Church, to preach the gospel abroad. We have been left to our individual initiative largely, in this matter of searching for the genealogies of our ancestors and going up to the temples of the Lord and doing the work for them. This responsibility rests heavily upon us, and some of us do not realize it. If we neglect our dead, when we go to the other side, they will reproach us, and that will be hell and torment. We may desire to come back to have another opportunity, but it will not be afforded us. Now is the time; this is our opportunity to bless mankind, both the living and the dead, and to prepare an eternity beyond

that will be one of peace, contentment and all that our hearts can desire.

In conclusion, let me recite you a few lines impressive of this principle. It is entitled "A Little Parable," and reads like this:

"I made the cross myself, whose weight was later laid on me,
This thought is torture as I climb up life's steep Calvary.
To think my own hands drove the nails!
I sang a merry song,
And chose the heaviest wood I had,
To make it firm and strong.

If I had guessed,
If I had dreamed its weight was made for me,
I would have made a lighter cross to bear up Calvary."

May the Lord add his blessings, I pray in Jesus name, Amen.

The Elite Male Quartet sang, "Jesus, I my cross have taken."

PRESIDENT HEBER J. GRANT

You perhaps have noticed from the announcement in the paper, that Elder Whitney will go to Europe to preside over the European mission, succeeding Elder George Albert Smith; so this will probably be the last time that we can hear from Brother Whitney for some months at least.

ELDER ORSON F. WHITNEY

For the past fifteen years I have been preaching the Gospel in the Stakes of Zion, and after living on "stakes" all that length of time, I need, and it seems I am to have, a change of diet. If you wish to know how I feel about the call that has come to me, I will tell you: I rejoice in it. I am going with a glad heart and a cheerful countenance to do my duty—as I have done it here—on the other side of the world.

EARLY MISSIONS AND APPOINTMENTS.

This will not be my first mission as an Elder of the Church. My first mission of all was to the United States, from 1876 to 1878. I labored five or six months in Pennsylvania, and then went to Ohio, my father's native State, where the Whitney family embraced the Gospel in early days. While I was in Ohio my mother wrote to me asking why I did not return. Said she: "All the missionaries who went with you, or went at the same time that you did, are back home. Why don't you come?" I answered: "Because I have not been re-

leased; and I shall stay here until I receive, without any solicitation on my part, an honorable release from the Presidency of the Church."

Having been honorably released, I returned, and was made a Ward Bishop. I served in the Bishopric for nearly twenty-eight years, and in April 1906 was called into the position that I now occupy. Meanwhile, from the autumn of 1881 until the summer of 1883, I filled a mission in Great Britain, laboring most of the time as assistant editor of the *Millennial Star*.

NO TIME LIMIT.

No time limit was placed upon my missions. I never felt that I ought to ask for a release, or come home until the servants of the Lord presiding over me said: "It is enough; you are at liberty to return."

An impression now prevails in the mission fields among some of our young elders, that they were called to labor for a set time; and after that time has expired—say eighteen or twenty months—they seem to think they are entitled to a release, and some even ask for it. This is contrary to my traditions and training. I have never called myself upon a mission; have never appointed myself to an office; and have never thought it my privilege to resign, or ask to be relieved of any responsibility in connection with the Lord's work. I have responded to every call made upon me thus far, and I expect to do so as long as I live.

LABORS OF THE TWELVE.

In times past some of our brethren and sisters have worried over the question of the labors of the Twelve apostles. They have hinted that we ought to be out preaching the gospel in the world—evidently overlooking the fact that the Twelve travel under the direction of the First Presidency; that they do not call themselves upon missions, but have to wait until they are sent. I have never known one of the apostles to refuse or even hesitate to respond to any call that came to him from rightful authority. Years ago I said from this stand, quoting a little verse that we sometimes sing:

"I'll go where you want me to go, dear Lord,
On mountain on land or on sea;
I'll say what you want me to say, dear Lord,
I'll be what you want me to be."

And I paraphrased it thus:

I'll go where you want me to go, dear Lord,
I'll go whenever you say;
But till I am sent I'm not going to go—
I'll stay where you want me to stay.

Now that I have been appointed to go, I am going; and I promise President Grant and his counselors, and you my brethren and sisters, that I shall go with a free will and with joy in my heart, having no desire to be released at the expiration of any set time. I leave that with the Lord. I am going where he wants me to go, and will stay there as long as he wants me to stay. This is God's work, and I know it, and I am proud and happy to be engaged in it.

ALMA'S WISH.

I would like to read you a few paragraphs from the Book of Mormon. A Prophet named Alma, standing upon the American Continent seventy-six years before the birth of the Savior, uttered these wonderful words:

"O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people;

"Yea, I would declare unto every soul, as with the voice of thunder, repentance, and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth.

"But behold, I am a man, and do sin in my wish; for I ought to be content with the things which the Lord hath allotted unto me.

"I ought not to harrow up in my desires the firm decree of a just God for I know that he granteth unto men according to their desire, whether it be unto death or unto life; yea, I know that he allotteh unto men according to their wills, whether they be unto salvation or unto destruction.

"Yea, and I know that good and evil have come before all men; he that knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires; whether he desireth good or evil, life or death, joy or remorse of conscience.

"Now seeing that I know these things, why should I desire more than to perform the work to which I have been called?

"Why should I desire that I was an angel, that I could speak unto all the ends of the earth?

"For behold, the Lord doth grant unto all nations, of their own nation and tongue, to teach his word; yea, in wisdom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true.

"I know that which the Lord hath commanded me, and I glory in it: I do not glory of myself, but I glory in that which the Lord hath commanded me; yea, and this is my glory, that perhaps I may be an instrument in the hands of God, to bring some soul to repentance; and this is my joy."

PROVIDENCE IS OVER ALL.

Many beautiful lessons might be drawn from this passage of scripture, but I have only time to dwell upon one. It tells me that Providence is over all, and that he holds the nations in the hollow of his hand; that he is using not only his covenant people, but other peoples as well, to consummate a work, stupendous, magnificent, and altogether too arduous for this little handful of Saints to accomplish by and of themselves. Alma seems to have thought, for the moment,

that man was doing God's work for him, instead of which it is God, who is doing his own work, and using men as his instruments. Nor is he limited in the choice of instruments to his own people. He sways the scepter over all nations, and they are all playing into his hands, knowingly or unknowingly. Alma knew this, but had momentarily lost sight of it.

"OF THEIR OWN NATION AND TONGUE."

All down the ages men bearing the authority of the Holy Priesthood—patriarchs, prophets, apostles and others, have officiated in the name of the Lord, doing the things that he required of them; and outside the pale of their activities other good and great men, not bearing the Priesthood, but possessing profundity of thought, great wisdom, and a desire to uplift their fellows, have been sent by the Almighty into many nations, to give them, not the fulness of the Gospel, but that portion of truth that they were able to receive and wisely use. Such men as Confucius, the Chinese philosopher; Zoroaster, the Persian sage; Guatama or Buddha, of the Hindus; Socrates and Plato, of the Greeks; these all had some of the light that is universally diffused, and concerning which we have this day heard. They were servants of the Lord in a lesser sense, and were sent to those pagan or heathen nations to give them the measure of truth that a wise Providence had allotted to them.

OTHER AUXILIARIES

And not only teachers—not poets and philosophers alone; but inventors, discoverers, warriors, statesmen, rulers, *et al.* These also have been used from the beginning to help along the Lord's work—mighty auxiliaries in the hands of an Almighty God, carrying out his purposes, consciously or unconsciously.

"There's a divinity that shapes our ends,
Rough hew them as we will."

The God of Israel used Nebuchadnezzar, king of Babylon, to punish his chosen people for their sins. Jeremiah the Prophet was sent with the word of the Lord to Zedekiah, king of Judah, commanding him to submit to the Lord's "servant"—this same Nebuchadnezzar. And because Zedekiah refused to obey, a terrible fate befell him; his kingdom was overthrown, his eyes were put out, and he and his people were carried away captive into Babylon. Nebuchadnezzar was a great king; he built the "Hanging Gardens," one of the seven wonders of the world; but he arrogated to himself the glory for what God had done, and had to be humbled to the dust, and sent forth to eat grass like the ox, until "seven times" had passed over him, and he had learned the lesson "that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will."

Babylon was overthrown by Cyrus the Persian, a great and good monarch, called by the Lord "his anointed," and named by prophecy more than a hundred years before he was born. Cyrus was instrumental in restoring the captive Jews to their own country, that they might rebuild Jerusalem in time for the Savior's advent.

When the Medo-Persian empire became corrupt, it was overthrown by Alexander the Great. Alexander conquered the world and "wept," it is said, "because there were no more worlds to conquer." He died a drunkard, or from a fever caused by excess of drink. But was that all he did? Dean Farrar says of him and of the great service he unwittingly rendered to the cause of Christ: "The immense field covered by the conquests of Alexander gave to the civilized world a unity of language, without which it would have been, humanly speaking, impossible for the earliest preachers to have made known the good tidings in every land which they traversed." "Wherever he went," says the historian McCabe, "he left the Greek language, . . . all powerful in drawing the nations of the old world into a closer and more intimate contact with each other. . . . At a later period the Hebrew Scriptures, translated into Greek, were made accessible to the whole world, and the way was thus paved for the mission of Him of whom these Scriptures testify."

This also from Farrar: "The rise of the Roman Empire created a political unity which reflected in every direction the doctrines of the new faith. The Gospel emanated from the capital of Judea; it was preached in the tongue of Athens; it was diffused through the Empire of Rome; the feet of its earliest missionaries traversed the solid structure of undeviating roads by which the Roman legionaries—'those massive hammers of the whole earth'—had made straight in the desert a highway for our God. Semite and Aryan had been unconscious instruments in the hands of God for the spread of a religion which, in its first beginnings, both alike detested and despised."

AMERICA A NURSING MOTHER.

Coming down to later times, we have but to open the Book of Mormon to see how the Spirit of the Lord rested upon a man among the Gentiles, impelling him across the great waters to the Land of Zion, a land reserved by Providence for the triumph of truth and freedom in the last days—the place for the building of the New Jerusalem and the beginning of the work of preparation that will have to be done before the Lord comes in his glory. Columbus was inspired to discover America for this purpose, though he knew it not. After him came the Pilgrim Fathers; and then Washington, Jefferson, Franklin, Hamilton, and other Patriots of the Revolution, all moved upon by the same Spirit, to create the mighty fabric of this great Republic, a free nation, guaranteeing liberty to its citizens of every creed and of no creed, and raised up by the Almighty to play the part of a nursing mother to the restored Church of Christ.

True, the Latter-day Saints have been persecuted under the Stars and Stripes in various States of the Union; but we must not make the mistake of supposing that it was because of the Flag, or of the Constitution, or of the genius of the American government, that these deplorable happenings took place. No; it was not because, but in spite of them. Those persecutions were inflicted by lawless force, by mob violence, ever to be execrated and condemned by every true patriot. Let us credit our noble Nation with what it has done in the direction of filling its God-given mission. In no other land—in no other nation upon this land, would the Lord's people have been treated with the same degree of consideration. In no other country on earth would this work have been permitted to come forth. This nation was founded purposely, that the Church and Kingdom of God might be established and all nations bask in its light and share in its blessings.

TRUTH'S TRIUMPH INEVITABLE.

We must never allow ourselves to grow misanthropic or fearful concerning the outcome. The success of this work is assured. The triumph of Truth is inevitable. The clouds may gather, the billows rage, the tempests burst in fury; but the unerring Pilot is at the helm, and the Ship steered by Him will weather every storm.

"Truth forever on the scaffold,
Wrong forever on the throne,
Yet that scaffold sways the future,
And behind the dim unknown
Standeth God within the shadow,
Keeping watch above his own."

ELDER JOHN A. WIDTSOE

My brethren and sisters: I stand before you on this occasion with great timidity; partly because I am unaccustomed to speaking in this vast auditorium and before so large a gathering of people, but chiefly because I sense the tremendous responsibility that rests upon all who, at these general conferences, are called upon to address the Saints. I pray for your support and your faith now and always.

A TESTIMONY.

Nevertheless, my brethren and sisters, I am glad at all times to have the privilege of bearing my testimony to the truthfulness of this work, this system of thought, of doctrine, of practice, which men denominate "Mormonism," but which we know to be God's eternal, unchanging and unchangeable plan of salvation for the human family. I know, my brethren and sisters, that this work is true. I know that it has come from God and that it leads men back to God along happy and joyous paths. This testimony has been fed and strengthened, throughout these two meetings, by hearing

the testimonies of the Presidency and the Apostles who have spoken. I trust this testimony may always be mine.

THE UNIFYING POWER OF THE GOSPEL.

As I have looked over the congregations this morning and this afternoon, no thought has impressed me more than that here we have all classes and all manner of people, men and women of different degrees of knowledge and of varying capacities; yet these people, unlike in their God-given gifts, are finding the satisfaction of their lives, after they have once accepted the gospel, in the doctrines and the life within the Church. Whether of high or of low degree, rich or poor, learned or unlearned, of quick or of slow intelligence, from Scandinavia, Germany, England or America, these people, because of the gospel and through the gospel, see alike, apparently think alike, and very largely act alike. There is something within this gospel that unifies all who accept it and who belong to it. This is not true alone of this generation and of this dispensation. It has been so in all ages, in all generations and in all dispensations. The Patriarch Enoch, in his holy city, Abraham on the Plains of Mamre, Moses in the wilderness, Samuel in God's temple, and all the other worthies of which history gives an account, gained strength and found the solace of their lives in the identical gospel to which we adhere and to which we give our allegiance.

THE CHURCH MAKES NO APPEAL TO MYSTICISM.

It has always impressed me that the universality of the appeal of "Mormonism" is especially remarkable in view of the fact that the Church of Jesus Christ of Latter-day Saints does not attempt to win support by specially devised appeals to the emotions of men, which is so frequently the case with other Churches. We have no elaborate system of ritual; we have no mystical doctrines to lead men on by the appeal of the unknown; we do not attempt to win converts by threatening a future hell. We are in all respects plain and simple in our worship; in fact, in this Church, which believes that "the glory of God is intelligence," it is difficult to establish doctrines of mysticism and in that way win adherents to the cause; and in a Church which declares that there is a graded salvation, within the ultimate reach of every human being, if he cares to accept of it, there can be no deep-seated fear of the hereafter, especially when we have been told that the lowest glory of this graded salvation is entirely beyond the understanding and wildest fancy of 'man.'

THE TEST OF TRUTH IS SIMPLICITY.

I am not so sure, my brethren and sisters, but that one of the strongest evidences of the truthfulness of "Mormonism" lies in the fact that it has such universal appeal to men and women of all capaci-

ties and of all degrees of knowledge. Truth is always simple; the test of truth is simplicity. That which is dimly understood, which confuses the mind of man, is likely to be but partly true. The scientist in his laboratory applies this final test to his work. When, after many months or years of labor, he finds that the things he has discovered can be told simply and plainly to his fellow men, he is likely to say: "Now I have found the truth." Men and women of this Church have accepted the Gospel because they have learned to understand it, because it is clear, because it is simple, because it is not surrounded by confusion or dimness of any kind.

To enlarge briefly upon this thought, the reason why those of great mental ability, great God-given powers, may find their full soul's satisfaction in the gospel, seems to me to be that the truth of the gospel of Jesus Christ is not in the form of chunks or bits of truth, isolated truths; but in the form of great general principles or laws—principles which encompass thousands and tens of thousands of single truths—principles of truth that interpret and illustrate all the phenomena that we find as we journey through life. To know that the sun shines upon the earth, and in that way gives the earth energy, is an important and interesting fact, but it does not interpret the universe. The great law of gravitation, the law of the indestructibility of matter, and other such fundamental laws, however, do interpret not only the relationship of the sun to the earth, but innumerable of the varied facts of the universe. The basic principles of the gospel are of such comprehensive nature. They may be unyielding, they may never be departed from, but they point with certainty the road that men may travel to discover all the incidental truths that may be desirable in life. The mightiest intellect will never exhaust these great laws. Many religions upon the face of the earth rest upon one isolated truth. Each has taken a great, glittering, brilliant truth, and upon it has erected an elaborate system; but because it is only one truth of many belonging to a great principle—which principle is not understood in full—the system of religion is not likely to prevail forever among men.

DANGER IN DEPARTING FROM FUNDAMENTAL TRUTHS.

I want to bear you this testimony, my brethren and sisters, that we have in this Church the great, everlasting principles of truth, the basic laws of truth upon which we may erect the spiritual and religious structure of our lives, here and hereafter. I want to say also that it is my conviction that the greatest danger that may affect this Church at any time is to depart, ever so little, from these fundamental principles. All that we do, all that we plan to do, must be tied to the fundamental principles of the Gospel. Then we shall have no apostasy in this Church. The apostasies of past dispensations, have come ordinarily when some one has taken a glittering, desirable truth, and magnified it to the forgetfulness of the principle to which it belongs.

Some may say that this doctrine stops all progress. If we have solid, substantial, unchanging principles which may never be departed from, then how is progress possible? Yet, my brethren and sisters, you all know that the only real progress possible in this world is that which is based upon adherence to simple, general laws of truth. When man discovers some great law pertaining to the universe, and builds upon it, then he and science both make progress. The great principles or laws of truth may be likened to the great steel structure of one of our lofty office buildings—rigid, firm and bolted together so that it may not move or change—yet within those steel beams and girders, around them, above them, below them, are built floors and walls and doors and windows and decorations until the structure meets every want of those for whom it is intended.

WE MUST USE AS WELL AS POSSESS TRUTH.

I trust my brethren and sisters, that the people of this Church may forever study and understand and adhere to these fundamental principles of doctrine and of organization which lie at the foundation of the persistence of this Church, in this time and in the time hereafter. May we also remember that to possess truth is only a part of the problem. We must use it also; and truth cannot be used properly or wisely unless we do, as has been explained here this afternoon, apply to it the authority of the Priesthood of God. The two great gifts to this Church are the gifts of truth and authority. May we Latter-day Saints remember them, treasure them, and not depart from them; and may they be with us always, I ask it in the name of the Lord Jesus Christ. Amen.

ELDER JOSEPH FIELDING SMITH

I feel very humble this afternoon in standing here before this vast congregation. Yet I am made to rejoice in the testimonies which have been borne by those who have spoken, both at this session and at the opening session of this conference. I have been greatly interested, and I trust that I may be led by the Spirit of the Lord to say that which I ought to say in the few moments that I stand here.

GOD IS AT THE HELM.

God is at the helm, as Elder Whitney has said. I greatly rejoice, as I know you rejoice, in that great fundamental truth. This is not the work of man. It was not instituted by man, but by the Lord and Savior of this world. I am as fully convinced, I believe, I was going to say, as any man, that Joseph Smith was called and appointed in the very manner in which he has borne testimony; that the Spirit of the Lord rested upon him, that he was called to usher in the dispensation in which we live, to establish the gospel in its fulness, to restore the

Priesthood, which is power from our Father in heaven, by which we are able to officiate in all the ordinances of the gospel for the salvation of the souls of men. I am firmly convinced of these truths. The Lord has not left us to wander; he has not left us alone in the world to grope in darkness, but the Church which he has founded is guided by the spirit of revelation, and the inspiration of the Lord rests upon those who stand at the head. They are not doing this work in their own name, they are not endeavoring to establish themselves, but to carry out the plan which the Lord has revealed, and to make known unto the children of men the great desire of our Father, that all men may be saved through obedience to the gospel and receive a place and standing in his kingdom.

FUNDAMENTAL PRINCIPLES DO NOT CHANGE IN THE COURSE OF PROGRESS.

President Ivins this morning drew our attention to some things pertaining to the establishing, the ushering in, of this great and marvelous work, as it is spoken of, in these latter-days. He referred to the youth of the Prophet Joseph Smith, how he was called, how the Lord made himself known unto him; how he was appointed, not only to establish the Church, but to give unto us a great volume of scripture which volume contains the doctrines, the teachings, and the history of a great people who dwelt upon this continent. As he was speaking, and as other brethren have been speaking here, regarding the principles of the gospel, my heart was made glad in reflecting on the great truth referred to this afternoon, that this work is based upon fundamental principles that do not change. They must not, they cannot change, because they are eternal. I believe in progression; we all believe in progression: and the Lord has not curtailed us in any respect, but we cannot substitute the ideas of men for that which the Lord has given, or the plan which he has adopted and revealed to us, by which we may be saved. For instance, there is no name other than that of Jesus Christ by which men shall be saved. Men may formulate plans and adopt theories and introduce strange works and gather and teach many peculiar doctrines, but this teaching is fundamental and from it we cannot depart, that all things are concentrated in and around the Lord Jesus Christ, who is the Redeemer of the world. So we accept him as the Only Begotten of the Father in the flesh, as explained by President Penrose, the only one who has dwelt in the flesh who had a Father who was immortal. We must accept, and do accept, the great truth that because of his birthright, and of the conditions surrounding his coming into the earth, he became the Redeemer of men, and that through the shedding of his blood we are privileged again to return into the presence of our Father, on conditions of our repentance and acceptance of the great plan of redemption of which he is the author. We must believe in the resurrection of the dead, absolutely so, that every soul born upon the face of this earth shall come forth in the resurrection, either of the just or of the unjust, for

the resurrection shall be universal, and that, too, through the great atonement which was made by the Savior of the world.

PERFECTION WOULD RESULT IF THE REVELATIONS OF THE LORD WERE OBSERVED.

I look over this congregation and I see, as Brother Widtsoe has already expressed himself as seeing, people who have been gathered from the nations, who have been brought here through the preaching of the gospel, for the purpose of worshipping the Lord, with desires in their hearts of keeping his commandments and of receiving, through faithfulness, an exaltation in his kingdom. Immediately in front of this stand are a great many faithful, true Latter-day Saints, men of renown, men who are filled with the spirit of truth, who are intelligent, and on whom the Lord has conferred the Priesthood, which is his power, by which they officiate in his name for the salvation of souls. This causes me to reflect somewhat upon the organization of the Church, how the Lord has established all things in order and has given us a perfect system. We cannot improve upon it. If we would carry out that which the Lord has revealed, as he has revealed it, then all things would be perfect; for the organization is a perfect organization, the theory of it, the plan of it, is without flaw, and if we followed all the orders that have been given to us in the priesthood and otherwise, if we would put into practice the great doctrines which have been revealed in the revelations contained in the Holy Scriptures, it would only be a matter of a very short time until this great people would be in the same condition, absolutely, as were the people in the city of Enoch. We would be able to walk with God, we would be able to behold his face, because then faith would abound in the hearts of the people to the extent that it would be impossible for the Lord to withhold himself, and he would reveal himself unto us as he has done in times past. Now I base that largely upon the expressions in the Book of Mormon. Referring to the revelation made known to the brother of Jared we read that so great was his faith it was impossible for the Lord to withhold himself. Not only was it possible, through his great faith, for that great prophet to see the finger of the Lord, but the Lord was under the necessity of making himself manifest and showing his entire body, the body of his spirit—for it was not then a tabernacle of flesh and bones.

ORDER AND PERFECTION IN THE ORGANIZATION OF THE CHURCH.

How perfect is this organization. It was not all given at once, and therein is made manifest the truth of the statement of the Prophet Joseph Smith, that he was taught of God; for this work was not all ushered in at once, but the Lord revealed unto him as occasion required it—here a little and there a little, until the full grandeur of it was made known. The first officers in the Church were elders, two elders ap-

pointed by that small body who gathered on the 6th day of April, 1830, to officiate for them. But as time advanced and as the Church grew in numbers, it became necessary that other officers should be called and therefore we received high priests and bishops and patriarchs and a little later, seventies and apostles, and the whole plan was made known in its glory as we have it now in the Church. The Lord revealed, even in the beginning, the order of the various quorums, or rather the duties of the various quorums of the Priesthood. He taught us the duties of elders, the duties of teachers, the duties of deacons, and later of high priests when they were made known, and even before that the duties of apostles, and then the duty of patriarchs and of each branch of the priesthood. The duty of teachers is to visit in the homes of the people to see that there is no iniquity there, that there is no backbiting, no fault-finding, that all the members perform their duty; the duty of the priests is to go into the homes of the people to teach them the principles of the gospel, and not wait until they can attend the Sunday school or a Mutual Improvement organization or even a quorum meeting of the priesthood. All this is good, all this is necessary as a part of the plan which the Lord has given us, but the priests were to go into the homes of the people and there instruct, there reveal, there make known unto the family, the will of the Lord. Thus the Lord prepared this plan and revealed it to us that we might walk in a knowledge of the truth, in righteousness and in humility. If we followed it as perfectly as the Lord intends that we should there would be no iniquity in this Church, there would be no fault-finding, there would be no jealousy, there would be no envying, no strife, no bitterness in the hearts of members of this Church against other members, for all that would be done away, and we would stand with one united front, and with one desire in our hearts to serve the Lord and keep his commandments. But we are frail, we are mortals, we do not live up to all of the requirements that are made of us. We fall short sometimes in many respects. We, being imperfect, and the Lord being under the necessity of using us as his instruments, the great plan as he has given it is somewhat below the great standard which he has set, and we do not reach those heights which we should.

OUR DUTY TO MISSIONARY WORK.

But it is my duty, as it is your duty, my brethren and my sisters likewise—for responsibility is placed also upon you—to do the very best that is within our power, and not to shirk, but endeavor with all our soul to magnify the callings the Lord has given us, to labor diligently for the salvation of our own house, each one of us, and for the salvation of our neighbors, the salvation of those who are abroad; and so the gospel is to be preached, as we have heard, to the nations in the world, as well as here in the stakes of Zion. But let us not lose sight of the fact—and I do not think that we do—that a soul here at home is just as precious in the sight of God as is one from abroad; and there is a great mis-

sion field right here among the Latter-day Saints, and we might improve in our faith, might improve our works, might improve in our fellowship and standing in this Church. There are among us a great many honest souls who have never accepted the opportunity, or have never taken the trouble to search, that they might find these glorious truths which have been made known in the revelations of the Lord. They do not think of these things, they live among us, we associate with them and we come in contact with them daily. They think we are a pretty nice sort of people, but peculiar in our religious views, and therefore they pay no attention to our faith, and therefore this great missionary work that is being carried on now in the stakes of Zion is gathering in a harvest of honest, faithful souls right here from among those who before had never taken the opportunity, I say, which has been theirs, to hear the gospel.

Now, my brethren and sisters, these are some of the reflections that have come to my mind this afternoon. I realize that my remarks have been somewhat disjointed, not altogether in the one line of thought, but nevertheless I want to say this in conclusion, that the Lord is with the Latter-day Saints, that his Spirit is resting upon this people, and he requires of us that we go before him in humility, forsaking our sins, our jealousies, our evil thoughts, our envyings, our strifes, if such things exist, and of course, more or less, they do exist in the hearts of the people; and he expects that we love one another. That I pray we shall do, in the name of the Lord Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

ARIZONA APPROPRIATES \$2,500 TO "MORMON" BATTALION MONUMENT.

I have rejoiced in all that has been said here today and endorse most heartily the remarks of my brethren. I have a little note from Brothers J. W. Lesneur and Andrew Kimball of Arizona, the presidents of Maricopa and St. Joseph stakes. They call my attention to the fact that the Arizona legislature has appropriated \$2,500 for a Mormon Battalion Monument; that the majority of all the agricultural settlements in Arizona were begun by the "Mormon" people; that the State of Arizona will issue next month the *Mormon Settlement* book giving an account of the settlements of our people in Arizona, a book of four hundred pages, with sixty illustrations. The state of Arizona is publishing a history of that state, and this volume is a part of it. This volume alone will cost approximately \$15,000. The Governor of Arizona and the Historian of the state have devoted a great deal of time, and our friend and brother, LeRoi C. Snow, has been employed in the Historian's office there. We understand that if this volume is sold at the price at which they will sell it, the state will be at a loss of fully \$10,000. I have had a brief letter from Brother Snow, enclosing a full account of the contents of the book, but I have been too busy, since I returned from the coast, to read the same.

"THE DESERET NEWS" COMMENDED.

After announcing the time and place of various meetings, President Grant continued, referring to the Cantata of Prof. Evan Stephens, and to the splendid editorial in the Saturday *News* regarding the Cantata, and said: "You should all take the *News*. The *Deseret News* is the organ of the Church, and it is entitled to the support of all Israel. Because it is an excellent paper, and also because of the announcements which are made there by the Presidency, from time to time, and other matter it contains, the paper should be in the homes of the people. Read the editorial regarding the Cantata when you get home.

REFERENCE TO CHANGES IN THE RELIEF SOCIETY.

There is one thing I forgot—and I regret it exceedingly. In the meeting of the Relief Society yesterday, I forgot to invite all of the honored and released members of the General Board of the Relief Society, who in years past have sat there to the right of this stand to continue to occupy seats with the new members of the Board. They have our love, our confidence and our blessings, and we want them to know, as we have said to our retired mission presidents, that there is always a place reserved for them at our General Conference meetings. I have been sorry this afternoon, in looking for the familiar faces, that I forgot to make this announcement yesterday. We want our sisters here, they have our love and our confidence, and our blessing for their past labors, and our prayers for their future happiness.

The choir sang the hymn, "The Lord Victorious."

Benediction was pronounced by Elder Joseph C. Bentley of the Juarez stake, Mexico.

Conference adjourned until 2 p. m., Monday, April 4.

FIRST OVERFLOW MEETING

An overflow meeting of the Conference was held in the Assembly Hall at 10 o'clock, Sunday morning, April 3, 1921.

Elder Charles A. Callis, President of the Southern States Mission, presided.

The music was furnished by the LeGrand ward choir, Liberty stake, Heber K. Aldous, conductor, and James Gilbert and Gladys Spry accompanists. The choir and congregation sang, "Come, let us anew our journey pursue."

Prayer was offered by Bishop LeGrand Richards, of the Sugar House ward, Granite stake.

The choir sang the anthem, "Father in Heaven."

ELDER WINSLOW FARR SMITH*(President of the Northern States Mission.)*

We are met today in our General Conference, and this particular conference, in the spring of the year, brings to our minds the wonderful experience that the boy Joseph Smith had 101 years ago. As I ponder the glorious revelation that was vouchsafed to him, and look back upon the early days of his ministry, I sometimes wonder if he, in his wildest fancies, in his greatest hopes and ambitions, dreamed that, in the short space of one century, conferences of the Church would be held where there would be in attendance thousands and tens of thousands of its members. To me these gatherings are a testimony that the work is of our heavenly Father, that it has his sanction, and that that which we are doing and striving to do has his hearty approval. He is blessing us and sustaining us in our efforts to do that which he gave to his children, through the Prophet Joseph Smith, at the beginning of the last century. Nowhere in the world is there a gathering of people comparable with these conference meetings held in Salt Lake City today, and for the next two or three days. Nowhere in the world is there such a gathering of men and women giving their all for the great work of the Master. Nowhere on earth will you find the body of men bearing the Priesthood of the living God, that you find here in Zion, on the occasion of these conferences. The power, the influence, and the spirit of these gatherings, are carried into all the world by the men and women, who come here and attend these meetings.

It is a wonderful thing to know that God lives, that Jesus is the Christ, and to know that, in this day and age, a mighty work has been begun, and that we, the children of our Father, are active in this great work.

I rejoice with you, my brethren and sisters, in the privilege of being here and bearing my testimony. I am grateful for the opportunity of being as helpful as I can, in the work of the Lord. I trust that in coming together we have done so with one thought only, and that is to strengthen ourselves, to build ourselves up, so that when we go back to our homes, to our wards, to our stakes, to our various activities, we will take with us a stronger testimony, and a firmer determination to do the work that God has placed in our hands. We make wonderful claims to the world. In fact, there is no body of religious worshipers making a claim that compares with ours. We stand aloof from all the world, and in our aloofness, we maintain a position that is true or false. If it is true, and we know that it is, we have taken upon ourselves the most tremendous responsibility that any people upon the face of the earth has been called to bear. We declare to the world that with us, in our Church alone, in our organization, is the power of the Priesthood of the living God. We declare to the world that with us alone there rests the right to officiate in the name of Him on high;

and, in this declaration, we place before the world something that, sooner or later, it must acknowledge. Individually there is responsibility. We cannot live careless lives, failing to walk uprightly before our heavenly Father, and, at the same time, hope to convince the world of the great claims we make. We make bold declaration in our articles of faith; yet something plain and understandable. We say to the world: "We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost. We believe that men will be punished for their own sins, and not for Adam's transgression. We believe that through the atonement of Christ all mankind may be saved; by obedience to the laws and ordinances of the gospel. We believe that these first principles and ordinances are: first, faith in the Lord, Jesus Christ; second, repentance; third, baptism by immersion for the remission of sins; fourth, the laying on of hands for the gift of the Holy Ghost. We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority, to preach the gospel, and administer in the ordinances thereof. We believe in the same organization that existed in the primitive church, namely, apostles, prophets, pastors, teachers, evangelists, etc. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God. We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God."

It is that old fashioned religion, which we declare; that religion that God gave in the beginning. It is the plan of salvation to his children. It is the same religion that he has given, time and time again. It is, in fact, the same plan, with the same laws, the same ordinances, the same gifts and blessings, that he gave through his Son, Jesus Christ, when he was here fulfilling his earthly mission. We believe these things, and we declare them to the world. We go forth, giving our time, our means, and sacrificing, that the world may know them. Then, brethren and sisters, with this belief, there rests upon us the responsibility of living so that the world by our lives, and by our fruits, will see that we really do believe the things that we declare, and not only say that we do. Our responsibility is of the greatest, individually and collectively, and we will stand before the judgment seat of our heavenly Father, and we will be judged according to that which we will do. We will be judged according to that which we know. When the time comes that we will be called to stand before the great "white throne," "the books" will be opened, and righteous judgment will be meted out. We will be called to answer for the degree in which we have fulfilled our mission, and done our duty here on the earth.

Your sons and your daughters, your boys and your girls, are going into the world by the hundreds and by the thousands. They are

declaring this message. They are working hard. They are sacrificing, they are meeting opposition, they are taking the revilings, and the scoffs, and the scorn of the world. Why? Because they know that this thing is true. Are you, my brethren and sisters, supporting them? Are you back of them with your faith and prayers? Are you sending them words of encouragement? If you are not, you are not doing your part in bearing the responsibility. Are you criticising the priesthood? Are you, in your homes, speaking evil of the men who are called to preside in your ward, in your stake, or in the Church at large? Are you sharing with these men, in the mission field, fully their responsibility? If you are not, then there is room for improvement, and you will be called to answer before the throne of our Father, when the time comes that you shall be judged. I testify to you that, this being a divine work, we dare not do anything, or say anything that will retard its onward progress. It is the work of our heavenly Father, who is God. Jesus Christ is his son, and, in this age, he has raised up a prophet to do a great and mighty work, and to you and to me has come the duty of sharing the responsibility of the work. Let us bear it. Let us sustain the authorities of the Church. Let us magnify every calling that comes to us, and live our religion in the home, so that when our boy or our girl goes into the mission field, he or she will go from a home where God has been served, and where his religion has been lived. Then when our boy, on a mission, writes letters home and bears testimony of the joy he has in his labors, our own joy will be greater, and we will feel fully comforted for the sacrifice we make for him, and for the Church.

My brethren and sisters, it is a wonderful thing to hold membership in the Church, and to bear the Priesthood of the living God. Can you conceive of anything more glorious? Why, we may die tomorrow. We will all be called some day; this may be our last. Are our lives right? Have we ordered them and lived them so that if our call should come, we are ready? Can we say we have done our duty?

I rejoice in this privilege of meeting with you. I rejoice in the men that God has placed over us to lead us in this work. I sustain and support them with my whole heart and soul. They are the choicest men of this world today. Their hearts and souls are in this work. Let us be loyal, let us be true; let us remember that this is God's work, and that it will triumph. If we hold fast, we will triumph with it. If we fall aside, we will not be greatly missed, and the Church will go on just the same, but the day will come that we will feel keenly our loss.

May God bless us and preserve us; may he prosper us; may his work roll on; may this great Latter-day gospel be preached to all the world, that no man can say that he has not heard that Jesus is the Christ, and that God has spoken from the heavens, and begun again his mighty work here upon the earth. My testimony is that the gospel is true, that the missionary work will go forward, that mankind will be warned, and that upon you and me rests a responsibility to do our

part in bringing to pass God's purposes. May we do our part nobly and well, that we may be worthy of the choice blessings of our Father. God bless you. Amen.

The LeGrand male chorus sang a selection entitled, "Content."

ELDER SAMUEL O. BENNION

(President of the Central States Mission.)

I sincerely trust that I may enjoy the Spirit of the Lord, and be able to say something that will be for our benefit. One of the great testimonies that comes to me, from time to time, is the presence of so many people who gather at the conferences of the Church in this city many of whom come hundreds of miles to spend a few hours in meeting, listen to the truths that are made plain by men who are appointed to speak; and who, undoubtedly, make a great sacrifice to be present. Those of you who live in this immediate section of the country, I feel never understand fully what it means for men and women to come to conference from great distances. You are not put to much expense. Your homes are here, which can be reached in a few hours or a few moments. But the fact that people travel from the northern end of our country, and from the south, and from all parts, is a wonderful testimony to me; and if it were not for the testimony of Jesus that is found in the hearts of men and women, they would not come. It is the power of our Father made manifest in their souls, that this is the work of the Lord, that this gospel is the power of God unto salvation, and the inspiration that comes to them as individuals prompts them to a high sense of duty. And when one attends to his duty in the highest sense of honor, he is always happy and in a progressive state of mind, and the inspiration of the Almighty is found in him.

This comes through a continual observance of the principles and doctrines of Christ, and through a repentance daily. While much improvement could be made by all of us, yet I believe that the spirit of repentance is felt by the majority of the men and women in this Church, and as they repent, the more the spirit of repentance comes upon them, and they feel their weakness, and their need of living near the Lord, in order to obtain the blessings that are so necessary to last them through the day, or as the days come and go. Paul, upon one occasion, said, "I die daily." And that is true. There were many things that he put out of his life daily, as all men and women do who progress and grow in a knowledge of their Redeemer. And if there ever was a time when repentance needed to be preached or practised it is at the present time.

It takes a lifetime to repent. We hear of men who repent at the last moment of time on the earth. Not long ago the great newspapers

of the country contained an account of a certain individual who had lived a most wicked life; his experiences all testified that he had no reverence for God. But just before his death, his minister met with him in his confession, and "he made peace with his God," repented of his sins. While I have never felt to criticise what was in the heart of that man, who professed to be a minister of the Lord Jesus Christ, the fact is that millions of people read an account of this man's repenting at the last moment of time, and I am quite sure that thousands were impressed with the idea that even at the last minute a man can repent. Such a doctrine never came from the Lord. It is not true, because men do not know that they are absolutely relieved or pardoned for all sin until they have fought the fight which they came into the world to fight, until they have lived, and have made an attempt during their life to overcome. The spirit of repentance must be found in the hearts of men and women continually, and it must be there to keep them not only from the greater things that are wrong, but the lesser things, for it is the little things in life that cause men and women to stumble and fall. A man walking along does not fall over great objects, he goes around them; but the little things, even the small stone or splinter, may upset him, and cause him injury. So it is with troubles in life. Men become influenced by little things that really ought not to enter into their hearts, but which do nevertheless. And people are often led to oppose the work of God until they finally find themselves outside the Church. Men do not go wrong all at once. It takes time.

And so it is with our duties. They cannot be accomplished all at once. It takes time. For who knows how strong he is until he has been tested and tried. This whole life is the time for men to be tested and tried. We are away from home. This is our temporary abode only. We did not have a beginning here. We existed before we came here, and we lived and walked in the presence of an immortal Sire and Mother, and were there taught in the principles of life as revealed in this dispensation through the Prophet Joseph Smith; and as we lived there we were given power to overcome when the time should arrive in which we should be called upon for our reserves. After we had advanced in that life, perhaps as far as we could, we were given, in accordance with our desire, the privilege of coming into this world. And here we are in these bodies of flesh and bones, enjoying full faculties of mind with the laws of God always before us, associating with men and women of righteous desires and also with those of the opposite nature. We find evil as well as good, and men and women are swerved by the things to which they pay attention; one is swerved one way, and another, another. Somethings that would tempt me perhaps may not tempt you at all, and vice versa. And so the fact of the matter is that as we live we grow daily, and if we keep the commandments of the Lord as well as we can, we are always found in a progressive state, and we are in a measure able to say

"no" when we ought to, and say "yes" when it is right to do so. But it takes time and study and faith and work and devotion and attention in order to do it.

I believe that men and women ought to commit to memory, so that they would become a part of their lives, the principles of the gospel as they are given unto us from time to time in the pulpits of the Church, and in the revelations of the Lord, both of these last days and of ancient times. I fully believe that the Ten Commandments were not only for ancient Israel, but were given as a guide unto the Children of Israel forever, of which we are a part. That man or woman who becomes better acquainted with the laws of life is less likely to violate them. For instance, that man who has become fully convinced of what it means to violate the law of chastity, when he has been fully converted to the fact that it is wrong and contrary to God's law—when he remembers that the Savior of the world gave to Moses and the Children of Israel this commandment which he wrote with his own finger, that it was as their life and their guide—that man will not be found violating it. The man that has learned in his heart, "Thou shalt not commit adultery," and who cherishes the law and who loves it, will not be swerved by adulterous men and women to crime. So you may take any one of the commandments that the Lord has given, a man will not be found violating them when he has learned to believe in and cherish them. The Sabbath day was a day set apart for men and women to honor, whereon to rest from their daily labors; they were to prepare their food in singleness of heart, even the day before if necessary, they were to feast spiritually, they were to study, they were to go to church and bear testimony, and let that be a part of their lives. Men and women who do this will always be found much richer and better in a spiritual way, they will be more firm in the faith, and more fully established in the gospel of Christ and also in the things of this world, than those who do not. These laws are given, they are within our reach. They are testified of continually by men and women in every part of the Church, the bearing of which testimonies brings the inspiration of God.

We make a great sacrifice, we think, as missionaries. It is true that the man or woman who sends a son or daughter into the world does make a sacrifice in more ways than one. The money they pay out for them is indeed a sacrifice; but if it were not for that sacrifice there would not be the blessings. For there is a great blessing which comes to the individual who answers this call, even one that is not to be measured. I have seen men grow so in missionary work that you would not think them to be the same individuals as before. As Joseph Smith, the prophet, said, some men were called before the world was, called while still they were in the prior estate, and given this privilege, to be ordained and to go into the world as missionaries at certain times, and each one who goes and fills a mission is fulfilling the blessing that was there pronounced upon him.

Further than that, it is the duty of men and women who have learned the truth and who have become obligated to the Lord for the things which he has given to them, to give them unto others, and in the future I believe there will be much room for criticism if we fail to do our duty. Opportunities come to all men, and that man or woman who makes the best of life is the man or woman who succeeds. I tell you, it is wonderful to find men and women who have had the power to resist evil and to stand for the right. It only proves that God is no respecter of persons; but in every country and clime men who respect the Lord are given power to overcome, and when they have overcome, and they have substantially proved that they have overcome, they are not tempted, but they are blest and revered and given privileges that men never know who have not had that experience.

So I say, in conclusion, that the spirit and testimony of Jesus Christ is in the earth; it is borne by the thousands of men and women who live upon the earth, men and women who are in this congregation and others coming from all parts of the country, who are working today, testifying to all men that there is a spirit and a vitality in Mormonism that cannot be found in all the world. And this spirit will lead men to repent. That is the great key-note that was given through the Prophet Joseph Smith, that men must repent and prove themselves to the Lord, and honor him and keep his commandments. It takes time, and cannot be done at the last moment before the death of any individual, no matter what men may preach or declare. Such doctrine never came from the Lord, nor is it reasonable or true. The spirit of testimony is what brings about the spirit of repentance, and correct living only clinches it and proves it to be true; and when men find out this truth it enables them to do what they were intended to do.

May the Lord help us, that we may not be swerved by fear or by things that may be wrong, great or small, but may so live that we may correct things that go wrong and set men and women straight, and at the same time set ourselves straight; that we may have the testimony of Jesus, and may be able to declare and know that Joseph Smith was called to be a Prophet of God, and that he was selected to be a leader of men that he, indeed, received a visitation from the Father and the Son, that he heard them and saw them, and that he died for his testimony. May we live according to the truth that the Lord has revealed, I pray in the name of Jesus Christ. Amen.

Enid Orlob and Bessie Newman sang a duet entitled, "I waited for the Lord."

ELDER J. N. LAMBERT

(Associated with the Bureau of Information.)

I am happy to add my testimony to those already borne in your hearing this morning, by those who have preceded me, for I have a testimony that this work is the work of the Lord.

While President Winslow F. Smith was speaking, and reminding us that something over one hundred years had elapsed since the Prophet Joseph received his manifestation in the visit of the Father and the Son, my mind ran back to what has been accomplished since our people reached these valleys. It was my privilege, some years ago, to go back and visit a number of places where the Saints formerly lived, in Missouri, Illinois, Ohio, New York and Vermont. Previous to this visit, I had indulged somewhat in a feeling not altogether wholesome toward the people of Illinois. My grand-parents with other Saints had been driven from that state, and I felt they had not had justice, and that if the time ever came, perhaps, that I could do something to the people who lived there for the treatment they had given to my grand-parents, I would have been happy in doing so; but the visit I made took that unholy feeling out of me. When I visited Nauvoo, and thought of what it had been at one time, with a population of upward of twenty thousand people, with a hum of industry on every hand, and to see what it was then, with but a few over a thousand souls, and more like a country village, I could not help but think the Lord had withheld his blessings from that people and from that land, and I came back with a different kind of spirit from that which I had when I left home.

I then thanked the Lord that my grand-parents, with the other Saints, had been driven out from that place, and that they had found a better place to live in. I then appreciated more than ever before the inspired words of Brigham Young, when he said upon arriving in this valley, "This is the place." There was no mistake made on the part of the Lord in bringing our people to this land. Great as is the state of Illinois, with its wonderful acres and their great production, I believe that within the confines of this commonwealth, together with the state of Idaho and other surrounding states in which our people are now living, there are far greater and better conditions of productiveness, reserved by the Lord for the people who are now living here, than ever could have been found in Illinois.

The Lord did not make a mistake in leading President Young and our people here, in the year 1847, notwithstanding, that such men as Col. Bridger and others tried to persuade them that this was not a fit place of habitation for men, that crops could not be matured here, and suggested that we need not attempt to make a home here. That has all been set at naught by what has been accomplished by those who settled here. Compare the wisdom of such advice as that of Col. Bridger, to the inspiration of President Young. No doubt in his prophetic eye he could see what our people would some day accomplish.

We have people coming here as tourists, to this block, who come here, you might say, to scoff, and literally remain to pray; people who have no idea, no desire even to affiliate with us, or to indulge in the faith that is so dear to us, and yet after being told the story of "Mormonism," and what has been accomplished by our people, and

seeing it for themselves, have gone away and marveled at what we have done.

I remember President Roosevelt coming here in the year 1903; when over in the tabernacle he said, "I pay my respects to the early 'Mormon' Pioneers, who came here to this great American desert, and made it literally to blossom as the rose."

You remember when President Brigham Young came here and said, "We will settle here," that there were some in that first company who thought a mistake had been made. They had seen other spots that were more inviting to the eye, than what presented itself when they first saw this valley; they were willing to take chances on what lay between here and the Pacific ocean, and so expressed themselves, but President Young, said, "This is the place;" and when reminded that this was a desert, said, "We will make it blossom like a rose." Years afterwards President Roosevelt, holding the highest position in the gift of the people of this great country, the United States, gave testimony of the wonderful wisdom and prophetic utterance of President Brigham Young. Surely the Lord made no mistake in leading us here.

The Lord established his Church and kingdom here upon the earth for a purpose. We have been privileged to become members of the same, and ought to appreciate our standing and membership in the Church. I wonder sometimes if we really do appreciate such a blessing. If not, and we need to repent or adjust ourselves so that we can more fully appreciate our standing, we should do so.

If we are not in harmony with the commandments of God, if we cannot purge from our beings whatever is unholy, whatever is not consistent with the mind and will of the Lord, and live consistently with the Spirit of the Lord, which will lead into all truth, then we are not Saints in very deed.

On the other hand, if we can order and so conduct our lives as to conform to the requirements of the Lord, keeping the commandments and laws of the gospel, our influence and power cannot be measured. Such unity cannot be hidden. Do you not think, then, that our influence will be felt all over the earth? Why certainly. Ask these mission presidents, who are sitting here, and who can testify of what they hear men say about the work being done in a missionary way by the Bureau of Information. They can tell you of hearing men say how they have been impressed with what they have seen and heard while here, and they have gone away to tell it to their friends, and to urge them to come and see for themselves.

The positive stand that we have taken as a people on education, morality, clean living, and other things that have put us in a class by ourselves, is now being brought to the attention of the world, and people are beginning to better appreciate us. Our stand on these things ought to be of a most positive kind, however.

I remember a man I knew, when I was a little boy. I was im-

pressed with his goodness, and I remarked to my father, "Brother So-and-so, is a pretty good man, isn't he?" and my father said, "Yes; but what is he good for?" And then he went on to impress me that we must be good for something, not good for nothing. As I look back now, I cannot remember anything that this man did that was positively good. Now we want to be good for something. We want to be positively good, not negatively good. We want to be so good that other people will appreciate us; for we are told that the time will come when people will know us as we are known, when they will know us as we should be known. And yet, I almost fear the time when all people will begin to say good things about us.

I remember the admonition of the Savior, when he said that, we should take care when a time like that should arise, and that we should rejoice and be exceedingly glad when people would speak evil against us, falsely. But beware when people begin to prate about our good points. I believe, however, that the time is past, long since, when people want to believe something that is not true. I believe the time is past when people should ask, "Am I my brother's keeper?" Now they are wont to say, "I am my brother's keeper."

The movement that has grown up among the Rotary, Progressive, and other clubs, that we are brothers, the Big Brother and the Big Sister idea, and which has spread to nearly all parts of the world, is a sign that the people of the world are looking out for one another rather than, as it has been in the past, each for himself.

My testimony to you is that the Lord is at the helm and will guide us through trouble and storm. He is not going to desert his people. My testimony is that Joseph Smith was a prophet; that his legal successors have been prophets. Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, Joseph F. Smith and Heber J. Grant, have been sent by the Almighty for a purpose; the Lord has blessed them with prophetic vision, and with the power to discern and tell the people the things that they should know. He has given to this people a mouthpiece, that we may know when to go and where to go, when to do and when not to do things; that if we find we are not doing the things we should do, that we should repent, and repent sincerely; that we should get in line and remain in line, not set up our judgment against our leaders, or against the rule or direction of the Church.

There have been men, I regret to say, who have had the audacity to say that they have known certain things to be the mind of the Lord, when they have not been in accord with the Church. I cannot think that such a man is going to be prospered, or is going to have the Spirit of the Lord to be with him. The Lord may be with him. The Lord may be long-suffering and patient, considering that such a man might see the error of his way and repent; but in the long run that man, unless he repents, is going to fall. The Spirit of the Lord will not always strive with man, and oh, what darkness when he is left dependent on himself.

This morning, I stood at the tabernacle door. A man came along. I asked him, "What is your position in the Church?" I knew the man, and I knew he had been doing some things that I did not think would entitle him to come to a certain place that had been reserved for those holding certain positions in the Priesthood. He said, "I am an old man, and for the first time in my life I am without a position." Just think of it, after a man is almost ready to go down into his grave, he is stripped of the Priesthood of the Almighty, and he is without a position in the Priesthood, in the Church of God! Do you want to be in a position that will compel you to make such a confession as that? God grant that the time will never come when any of us will have to give such an answer.

May the Lord ever bless and assist us in our faith; may he encourage us to keep the commandments of the Lord, that we may be able to hold fast to the Iron Rod, which will bring us back into his presence, is my prayer, in the name of Jesus Christ. Amen.

ELDER CHARLES A. CALLIS

(President of the Southern States Mission.)

I humbly pray that I may speak under the power of the Holy Ghost, for only by that power can the servants of God reach the hearts of the children of men. The missionaries of the Church of Jesus Christ of Latter-day Saints, in preaching the everlasting gospel, have this thought in their hearts, which they express in their testimonies and in their discourses; namely, "Friend, go up higher," for that is the effect of the gospel, in the lives of men. It lifts them up higher, for it is the "power of God unto salvation." The Latter-day Saints are blessed with gospel ideals. We are a people with ideals. Jesus said, "Ye are the light of the world," and he also said, "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." And by obedience to the gospel teachings we desire to be a light unto the world; we are a light unto the world; and we are, in a measure, at least, letting "our light so shine before men, that they may see our good works, and glorify our Father which is in heaven."

We believe in the gift of healing; we cherish that as one of the most precious blessings that our Father has given to his children in the household of faith. James says, in the 5th chapter of his epistle: "Is any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord; And the prayer of faith shall save the sick." You and I bear testimony, that the power of the Father is in this Church, and

our loved ones who are afflicted are raised up by his power, to his glory and to the magnifying of his holy name.

A few weeks ago, in the city of Atlanta, the Episcopal Church organized an association, the purpose of which is "to visit the sick and pray over them;" and the dean of that church, in a sermon, declared that the gift of healing was once a gift in the church, that the Redeemer and his apostles preached it and practiced it, and he said, "we must restore it." The dean continued, "the religion that does not care for a man's body as well as his soul is a ghastly joke." Is not this a testimony that Joseph Smith was a restorer of the ancient faith? And it was restored in God's way. John, the apostle, said: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred and tongue and people, saying with a loud voice, Fear God and give glory to him for the hour of his judgment is come." That is the way the gospel was restored, by a holy angel, in accordance with the mind and will of the Creator. Did not Paul say, "For I neither received it [the gospel] of man, neither was I taught it but by the revelation of Jesus Christ." And by the revelation of the Redeemer, the Prophet Joseph Smith received this gospel. By the power of the Highest he restored it to the children of men.

No man could have restored this gospel. It is a heavenly gift; it came from heaven, and you and I bear testimony that, from the courts of glory this plan of life and salvation did come.

The Latter-day Saints are expressing their love for the gospel in service. There are thousands of men and women in this Church who are not on the "firing line," in the mission field, but who nevertheless are doing a splendid work. "Peace hath her victories no less renowned than war."

In this assembly hall, a few months ago, I was talking to a good sister who has a son on a mission in the Southern States. I said, "how many children have you?" "Seventeen," she replied, "but we have never been blessed with any children of our own." I said, "Sister, will you please make this more clear to me, and this is the substance of that good woman's reply: "We have never had any children of our own. We took four babies, three girls and one boy, when they were twenty-four hours old to six days old, adopted and reared them. The boy filled a mission. We reared a little girl of seven; she is adopted to us. She has filled a mission. We emigrated from Germany two boys and their sister. The boy stayed with us ten years, the girl until she was married. One of the boys filled a mission; we helped him to fill it. For five years we cared for three little boys whose ages ranged from 4 to 7 years. We took two boys, one was 7, the other 8; they stayed with us nine years. One of them served in the war. We have four orphans now at our home, two girls 12 to 15 years old, two boys, one 13, the other 10. I took the ten-year old boy when he

was a year old. We have emigrated 15 children from the old country. For several years we have kept three children, from Switzerland. We don't want to stop the good work of taking orphans to bring up." There is a story of service. This woman's name may not be written in the book of fame, kept by mortal man, but in heaven angels have recorded her name. She is among those who are saving souls, who are helping young people to find their way through the temptations and tribulations of life into the salvation that God our heavenly Father hath in store for them.

Two weeks ago, I was holding conference in Mississippi, not far from New Orleans. We had no church to meet in, so we met in the shade of the trees, because it is warm in that climate, about this time of the year. Why did we meet in the open air? Because in that settlement mobocrats have burned down two of our churches. But some of the very men who instigated this outrage, and who assisted in the destruction of our humble places of worship have asked to be allowed to donate toward the building of another house, in which the Latter-day Saints there may meet for the worship of God. God has softened the hearts of the people. Your sons and your daughters are preaching the gospel in the power of the spirit of testimony, for only in the spirit of testimony can this gospel be preached in a manner to reach the hearts of the people. Day unto day brings forth testimony, that this gospel is the work of the Lord, day unto day brings forth testimony that Joseph Smith was and is a prophet of God, the instrument in the hands of Deity to establish this glorious work which bids men to go higher up, lifts men up, which purifies their nature through the spirit of repentance, by the gift of repentance, from evil and wrong doing.

And now, with you, my brethren and sisters, with my brethren who have preceded me this morning, I bear my testimony that the Redeemer lives, and that he shall stand upon the earth in the latter-day; that he will come in glory to reign on earth with his Saints a thousand years. And I bear my humble testimony that the Book of Mormon has been brought forth to testify, among other things, that Jesus is the Christ, that he was resurrected, and that all men will be resurrected.

I also bear you my testimony that President Heber J. Grant is a servant of the Lord, his mouthpiece to his people, a man of honor, a man in whom we can depend, for he is led by the Spirit and power of God. This testimony I fearlessly bear, for I know that these things are true. May the Lord bless us all, I ask in the name of Jesus Christ. Amen.

The choir sang, "O worship him."

Benediction was pronounced by Elder Parley Bennion.

SECOND OVERFLOW MEETING

A second overflow meeting was held outdoors, near the Bureau of Information, at 10 o'clock, Sunday morning, April 3, 1921.

Elder John M. Knight, President of the Western States Mission, presided, and called the congregation to order.

Singing was furnished by the congregation under the direction of Elder C. S. Martin. The congregation sang, "We thank thee, O God, for a prophet."

Prayer was offered by Bishop A. T. Shurtliff, of Wandamere ward, Granite stake.

The congregation sang, "How firm a foundation, ye Saints of the Lord."

ELDER HEBER C. IVERSON

(President of the Northwestern States Mission.)

I rejoice, my brothers and sisters, in the opportunity of meeting again in conference with the Saints of the Lord. To me there is nothing sweeter than "communion with Saints." I rejoice in the spirit of the great work in which we are engaged, and am reminded that just a little more than two years ago I received a letter over the signature of President Heber J. Grant wherein was contained the information that I had been selected to preside over the Northwestern States Mission; also these inspiring words, the spirit of which is in my soul, and I thank the Lord therefor, and trust that this spirit shall never become dim, but every hour be brighter and brighter, so long as life shall last:

"Remember the worth of souls is great in the sight of God; for, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him. And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance; and how great is his joy in the soul that repented. Wherefore, you are called to cry repentance unto this people: and if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father? And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me?"

Another revelation of the Lord, containing the same spirit and sentiment was given to John Whitmer, through Joseph, the Seer, in Fayette, Seneca county, New York, June, 1829:

"Hearken, my servant John, and listen to the words of Jesus Christ, your Lord and your Redeemer, for behold, I speak unto you with sharpness and with power, for mine arm is over all the earth, and I will tell you

that which no man knoweth save me and thee alone, for many times you have desired of me to know that which would be of the most worth unto you. Behold, blessed are you for this thin^o, and for speaking my words which I have given you according to my commandments. And now, behold, I say unto you, that the thing which will be of the most worth unto you, will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father. Amen."

No greater work was ever entrusted to men than to cry repentance, and labor for the salvation of souls in the kingdom of God. Upon me as an individual, a preacher of repentance, lies the responsibility of directing the labors of 180 missionaries, among them the sweetest and most beautiful young men and young women in all the world; and I assure you that keenly do I sense it, and sincerely do I pray that the spirit of this calling—important above all others that come to men in the world—shall be mine. My great task has been to know, as I instruct those young men and young women, that which is better than any other thing, to posses; that more than all else which will qualify them to make of them efficient servants and preachers of the gospel of Jesus Christ. In Paul's instructions to the Corinthian Saints, declaring his own power and the source thereof, he recognized that it was not in his profound learning (for he sat at the feet of Gamaliel; and among the philosophers and learned men of his day he stood foremost), but from some other Power, the source of which he has indicated most unmistakably in his Epistle to the Corinthians, from which I desire to read a few words.

In II Corinthians, 12, he speaks of the wonderful manifestations of God, the revelation of Jesus Christ, who appeared to him while on the way to Damascus, to bring bound the Saints that he was persecuting. The Lord said, "Saul, Saul, why persecutest thou me?" and in answer Paul said, "Who art thou, Lord?" and the Lord said, "I am Jesus whom thou persecutest;" and Paul replied, "Lord, what wilt thou have me to do?" In this wonderful revelation he was caught up into the third heaven where he beheld indescribable glories and heard things which he said were not meet for men to utter; yet he affirmed that not upon these did he depend for the strength of his testimony and the power of his ministry, for, said he:

"And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness."

The Lord would have Paul know that in the humility of his heart, the sincerity of his soul, and in the recognition of God, lay the source of his power, wherein he should find great strength, and not in the wisdom of man. This was also indicated in a previous declaration to the Corinthian Saints, wherein Paul said:

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."

When I read these words, I think of that most wonderful and successful of all converters of souls in this latter dispensation—aye, I believe of any dispensation of the gospel of Jesus Christ, the humble, unlearned Wilford Woodruff, who taught, converted and baptized by the power of God, nigh unto two thousand souls—a record, I believe, that is not equalled by any other servant of the Lord in any age of the world. This he accomplished, not with the wisdom of man or the philosophy of the sage, but by the power and Spirit of Almighty God, which possessed his innocent and humble soul. Continuing, Paul declared:

"But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory."

(And they who crucified the Lord of glory were not the ignorant men of the world; they were those who stood in high places and occupied positions in the courts of kings and royalty; they were the learned men of the world who crucified the Lord of glory.) Paul further says:

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man."

And as I read the 12th and 13th verses of this chapter, I think of another illustrious example of the inspiration of the Almighty, manifest in one of his chosen servants:

"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."

Of Joseph F. Smith, our late revered prophet and leader, it has been said, by one who speaks with understanding and from personal knowledge, that Prest. Smith never prepared in his life a sermon. This man who traveled with him in Europe, on the isles of the sea, and through the stakes of Zion, year after year, thousands upon thousands of miles, and heard him deliver hundreds and thousands of sermons, asserts that he never heard Prest. Smith deliver two sermons of which it could be said, "this sermon reminds me of another one I heard him deliver." To me that is a marvelous testimony to the divinity of the calling and inspiration of the man, for such achievement is not humanly possible. Human intelligence has its limitations. But the intelligence and inspiration of the Almighty are infinite; and the man who is in touch therewith, inspired thereby, has no limits, and can preach sermons day after day, year after year, under the inspiration of the Spirit of the Almighty, and never repeat. But when men prepare their sermons, and by worldly wisdom hope to teach the gospel of Jesus Christ, and glorify themselves, then they are not possessed of this unlimited, irresistible power which finds lodgment in the souls of honest men. Wherein, then, lies this wonderful power? What is the character of it? That is the question that should concern every mission president, and every teacher of righteousness, and preacher of the gospel of Jesus Christ. You remember what Paul says in the 13th Chapter of First Corinthians:

"Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing."

In comparison with this wonderful power, charity or love—these accomplishments here mentioned pale into insignificance. Qualified, and endowed with these rare gifts we naturally conclude, one must of necessity be a most powerful preacher; he can speak with the tongues of men and the eloquence of angels; he understands all mysteries, and has all knowledge and faith so that he could remove mountains. But he lacks one thing, and that is the vitalizing force which is the secret of his power. And what is that? It is that supreme love which the Savior describes in the following words:

"Except a man is willing to leave father and mother, houses and lands, wives and children, and all for my sake and the gospel's, he is unworthy of me."

It is that love of God, which overshadows and transcends the love of everything else in the world whether it be personal glory and honor, wealth or fame. It matters not what it may be, there is no love in his heart equaling his love of God. That is the source of his power; and possessed of that, his words are irresistible, and his power will resound to the honor and glory of God and the salvation of his children.

—which power may God endow us with, I humbly pray in the name of Jesus Christ. Amen.

ELDER NEPHI JENSEN

(President of the Canadian Mission.)

My brothers and sisters: I sincerely pray in my heart that I shall have strength of mind and body to speak to you a few moments this morning. I have found it to be a very taxing ordeal to speak in the open air to a large congregation.

With President Iverson, who has just spoken to you, I too rejoice in the privilege of meeting with you in this general conference of the Church. With all the power of my soul I rejoice in the knowledge of the gospel of Jesus Christ. I know it is the power of God unto salvation. There is nothing in the realm of things knowable for which I am so deeply grateful as I am for my knowledge of the divinity of God's great latter-day work. I do know that the God of heaven, with his own hands laid the foundation of the Church of Jesus Christ of Latter-day Saints. I know that the Spirit of the Almighty has inspired the hearts and the minds of those who have built the superstructure of this Kingdom of our God. I know that this Church is endowed with the Priesthood, the authority of Almighty God. I know that this Church is the depository of the riches of God's wisdom and his knowledge.

I rejoice in the knowledge that the great achievements of this great people are coming to be known among the children of men. The day is past and gone when men can speak evil of this people and escape rebuke. There are men and women in every center of population today who know of the splendid achievements of the Latter-day Saints. These men and women are brave enough and true enough to speak in defense of the truest and noblest people in this world.

I have had occasion frequently, in the cities of eastern Canada, to tell the people that the Latter-day Saints, inspired by the power of their noble religion, have established in the world, the highest civilization known to modern man. That is a bold statement to make about a people, but the statement is just as true as it is bold.

What is the first essential to civilization? What is the first essential to the highest wellbeing of humankind? It is good health and clean blood. The statistics of the United States tell us that during the year 1920, 101 babies out of a thousand in the United States died before they became a year old. These same statistics tell us that in Utah only 64 babies out of a thousand died before they became a year old. What do these figures mean? They mean that the Latter-day Saints have clean blood in their veins. These figures mean that Latter-day Saint fathers and mothers live moral and wholesome lives.

What is the next essential to the highest civilization? It is the common prosperity. I use the expression the "common prosperity" advisedly, because a people who are partly rich and mainly poor cannot attain to anything great in moral or civic progress. What do the facts show concerning the common prosperity of our people? On the 29th day of January, 1921, the *Country Gentleman*, one of the leading farmers' magazines of the United States, carried the statement that Utah should be known as the "home-owner's state." And this statement was followed by the further statement that out of 62,662 farms in the state of Utah, seven-eights of them were owned by the men who operated them. What do these figures mean? They mean that our people have made the greatest progress in material prosperity of any people in the world.

What is the next mark of a highly civilized people? It is education. On the 23rd day of July, 1920, the *Toronto Evening Telegram*, one of the largest papers published in the Dominion of Canada, published a statement quoted from Dr. E. A. Winship, one of the greatest educators in the United States, in which Dr. Winship said, "No state is within hailing distance of Utah in an efficient attempt to solve the civic, industrial, and moral problems of the education of the youth from 12 to 18 years." You will notice that he says that no state is within hailing distance of Utah. He does not say that our state is almost on a par with other states in education; he tells us that no state ranks with us in an efficient attempt to provide for the education of the youth.

What is the next mark of a highly civilized people? The next essential is morality. Theodore Roosevelt, that grand man, whose name has rung around the world, in an article published in *Colliers Magazine*, in February, 1911, said, "Indeed among these 'Mormons' the standard of sexual morality was unusually high; they were better than their neighbors."

What is the next mark of a highly civilized people? It is spirituality—that quality of which President Iverson has spoken so fervently this morning. How do the Latter-day Saints rank in spirituality? In April, 1920, Colonel William Jennings Bryan sat in the great tabernacle, over there at one of the sessions of that conference, within three feet of the mission presidents, and listened to the sermons of the leading men of this Church. At the conclusion of that session of the conference, he made an informal talk, in which he said, "I have never witnessed such religious fervor in all my life before."

Here we have a people who have the five leading marks of a great people. They are a healthy people, they are a prosperous people, an educated people, a moral people, a spiritual-minded people. I tell you, this people is *God's people*. With all my heart I thank my God for membership in the Church of Jesus Christ of Latter-day Saints, and with all my strength I pray for power to do my part in

making known to the world the great things which God has wrought in our day and time.

My brothers and my sisters, let us remember our heritage of power, of truth, our heritage of inspiration of faith. If we will remember these things, we shall rise and shine and be the glory of all mankind—which may God grant, in the name of Jesus Christ. Amen.

ELDER REY L. PRATT

(President of the Mexican Mission.)

I trust, my brethren and sisters, that I may be able to make myself heard, and that I may enjoy the Spirit of the Lord and be able to say something this morning that will encourage us in living our religion.

It is truly an inspiring sight to see this vast congregation gathered together here, and to know that our great Tabernacle is filled to overflowing, and also the Assembly Hall, and that these people have gathered together for the purpose of worshiping the Lord and of hearing his word. To me it is an evidence that there is burning within the hearts of this people a testimony of the divinity of this great latter-day work. To me it is an evidence that they are desirous of growth and development in the Lord's work, that they desire to become a better people, that they desire to learn more of his will and of his purposes; and I take it, my brethren and sisters, that it is with a desire that they might also extend this great knowledge to our Father's children, wherever they may be—because upon us devolves the responsibility of carrying the gospel to the nations of the earth and to people everywhere.

As President Iverson was speaking this morning of the great missionary work being done, I was reminded of the words of the Savior, his commission given unto his disciples, when he appeared unto them after his resurrection:

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

It seems to me, my brethren and sisters, that inasmuch as this is the same gospel, established by our Savior, and that the same authority held by those unto whom he gave this commission is held by the Church today, through its membership, that the call is to us today; and I say unto you, my brethren and sisters, that we have resting upon us the responsibility to go into all the world and to preach the gospel unto every creature, for it is indeed the power of God unto salvation unto all who will believe. And how can a man believe a thing that he has not heard? and how can he hear, save someone be sent to teach it unto him?

The preachers have preached ever since the Reformation, but religious thought throughout the world has not been particularly improved. Divisions have continued to occur. We hear today the thoughts expressed of a uniting of the religious world; but, my brethren and sisters, men cannot unite in the true Church of God if they have it not. We have been told here this morning that we are perhaps a distinct people, a people better than other people; I want to tell you the reason of it is that we have the truth, we have the gospel, and we have restored to earth again the power of God to speak in his name, and I say, Woe would be unto us, if we were not different; woe unto us, if we were not distinct, and if our righteousness—as the Savior said to his disciples—were not better and greater than the righteousness of the scribes and Pharisees, or the righteousness of the world, we could not in any way inherit the Kingdom of our Father in heaven.

Brethren and sisters, represented here among the speakers this day are missionaries extending their labors and their activities from the provinces of Canada to the boundary line of southern Mexico, down to Guatemala. Under their direction are laboring hundreds of young men who have responded to this call. I am thankful to the Lord that I have been counted worthy to be associated with them and to labor with them; and, as one who knows, because your sons have been under my care, I want to report to you that your sons are acquitteding themselves admirably and nobly in the mission field. They are men on the day after they arrive there, although they come into the mission field many of them boys of 18, 19 and 20 years of age. They are told, when they come into the mission field, to be men, and they respond, and they seek for the Spirit of the Lord, to assist them in their labors, and they are able (though not at first from the standpoint of the wisdom of the world, not being educated in seminaries of learning particularly along the lines of religious thought), by the inspiration of the Spirit of the Lord which they enjoy, and by the power of the holy Priesthood which they have, to confound the wisdom of the wise.

I recall just now how our boys, in a foreign tongue, on the streets of the great city of San Antonio, many times have been able to congregate as many people in the streets as stand before us here today, telling their message of salvation unto the people. And they are not left alone, but they are heckled and they are contested by the preachers of the day—they are boys just come from the farms and from the workshops and from the vocations in life from which our boys go into the mission field, but by the power of the Lord, and his help and assistance that come to them, they have been able always to come off victorious in any contest that they have had in that city. And the same is true, I am sure, wherever our boys go. You have reason, my brethren and sisters, to be proud of them.

We know the very great sacrifices that the fathers and mothers

are making in these times to support their boys in the mission field, but I will say to you, my brethren and sisters, you could not invest your means to a better advantage than by supporting them there, and I wish to bespeak for them your support by way of encouragement—not sympathy, for the boys are well off, they are well taken care of, the Lord is their helper and he raises up friends to them, and if they betimes fast a day or two, it is only for their good; they are all in good health, they are in good condition, and they do not need your sympathy along that line. What they need is your support, what they need are letters from home encouraging them to do their part, to give their all to the service of the Lord; to remember this, that they must love him with all their hearts, with all their minds, with all their might, and with all their strength, and that next to that they must love their neighbors as themselves.

And who are our neighbors in the world? I say to you, we are all neighbors, we are all brethren, we are all children of the same great heavenly Father, and we should manifest our love for our brethren in the world by taking to them that greatest of all gifts, which is the gospel, the power of God, by which they may be saved. Our mission is not particularly to any one people, or to any one race, but, as I have read to you now, and as I could read many other passages, which show you that the gospel is to be preached to all nations as a witness, and to every creature, everywhere. The saving powers of the gospel are manifest among one people just as much as they are manifest among another people, if those people strive to live in harmony with the gospel teachings.

It has been my great privilege, my brethren and sisters, after the tempestuous times that Mexico has passed through for the past ten years, and after we have had to withdraw our missionaries, and our brethren, natives of that land, have been left for many years almost isolated from the Church, it has been my privilege, and I thank the Lord for it, to have returned last month, with twelve of your boys, and to have picked up again the broken threads of the work in that land; and if I could express to you as I felt it, and your boys felt it, the happiness that came to those people upon our return, I am **sure**, my brethren and sisters, those of you who have sons among that people would be grateful to the Lord that they are the instruments in carrying such joy and such happiness back to that people.

And I would speak a word in praise of our brethren and sisters in that far-off land; for, notwithstanding the fact that they have been alone for ten years, we found their branches perfectly manned, the Priesthood had been left with them. That is the thought I should like to leave. Although the missionaries from Zion had been withdrawn, the Priesthood of the Lord had been committed to those people, and their own people had been ordained elders and set apart as branch presidents, and not for one single day had they forgotten their obligations to the Lord. They are living their religion, they

are teaching it to their neighbors, and many are being brought into the Church through the efficient labors of our native brethren in that far-off land, and they are living as near as may be in harmony with the principles of the gospel.

I am thankful to the Lord for the integrity of those people. I would just like to quote to you what one of our native brethren said in a fast meeting, not long ago, in El Paso. He was a young man who served as a missionary there some ten years ago, a very efficient missionary, too, and someone was saying how bad it was that we had all been called away from the mission down there, and that perhaps things would go badly because the elders from Zion were not there. He said, "I thank the Lord that the Priesthood has been given to my people, and that that Priesthood will never again be taken away from them; and with that Priesthood, men will be raised up among them to carry on the work." And I testify to you, my brethren and sisters, that we have seen a demonstration of the truthfulness of the testimony of that young man concerning the Priesthood, as it is operating among the people of Mexico.

I am thankful to the Lord for the integrity of those people. I went into the mission field as a very young man, and I have been in the missionary field ever since. I am not very old, but I remember that I am getting a little older all the time, and that many years have passed over my head during the time that I have been associated with the missionary work in that land. I do not begrudge a single hour, nor one single penny nor labor, nor regret one single affliction that has come to me; but I deem it a privilege and a great blessing that the Lord has bestowed upon me in permitting me to go out and lift my voice in defense of the truth among the children of men.

I feel weighing upon me greater today than I ever have in all my life, the responsibility of going into all the world to preach the gospel to every creature. I tell you, my brethren and sisters, this must be done. We have witnessed signs that bespeak the coming of the Redeemer of the world, through wars and rumors of wars and through pestilences; but I recall also his prophetic words which he said, "This gospel of the Kingdom shall be preached in all the world, as a witness to all men, and then shall the end come." That responsibility still weighs heavily upon us, my brethren and sisters. O, what a responsibility to know that we have within our hands that power that can save men, and what a responsible position we will be in if we do not do all that is within our power to take this and give it unto those who have it not, who are in the world!

I pray that the blessings of the Lord may rest upon you. I pray that you may be prospered. O, how I pray for the parents of those boys who are struggling in poverty to fulfil their missions! I hope that means will come to you, and that you will be able to maintain your boys. Do it, if you possibly can. I know that no greater blessing can come to you than the privilege of sacrificing in that way.

And the blessings of heaven, remember, after all, come through sacrifice, and we must be tested, and we must be tried. Support your boys, encourage them to stay. We encourage them to be frugal, we encourage them not to spend your means unnecessarily, and we wish your support in every way, my brethren and sisters. And I believe we have it. I know that you have trying times at home. Many times have I talked with missionaries in our particular mission who are cramped for means, and my heart goes out to their mothers and fathers, or to those who are supporting them. I know what they are passing through; and if reward comes to those who proclaim the gospel, so also will reward come to those who support them while they are there. May the Lord bless you, is my prayer in the name of Jesus. Amen.

The congregation sang, "The Spirit of God like a fire is burning."

ELDER JOHN M. KNIGHT

(President of the Western States Mission.)

Sincerely do I pray for the spirit of this occasion. Like my brethren, who have spoken, I am not ashamed of the gospel of Christ, for I realize it is the power of God unto salvation unto all those who obey it. I have felt all my life that I need make no apology for my religion. We have nothing to be ashamed of and court the fullest and freest investigation of all its principles and practices. The world, with all its strife, turmoil, bitterness and confusion, needs the gospel of Christ to bring peace again to the earth, and I am happy to play my little part in testifying to the restoration of that gospel, in this dispensation, through the instrumentality of the Prophet Joseph Smith. I have felt in my heart of hearts that we have a definite message for the world, and that the world is in need of that message. While Elder Jensen was speaking I remembered the words of Josiah Quincy, who visited the Prophet Joseph Smith just forty-four days prior to his martyrdom at Carthage, Illinois, and published in his *Figures of the Past*, this:

"It is by no means improbable that some future text book, for the use of generations yet unborn, will contain a question something like this: What historical American of the 19th century has exerted the most powerful influence upon the destiny of his countrymen? It is by no means impossible that the answer to that interrogatory may be thus written; Joseph Smith, the 'Mormon' Prophet. And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History abounds in surprises and paradoxes quite as startling as this. The man who established a religion in this age of free debate, who was, and is today, accepted by hundreds of thousands as a direct emissary from the Most High —such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. Fanatic, impostor, charlatan, he may have been, but those hard names, furnish no solution to the problems he presents to us. Fanatics and impostors are living and dying every day, and their memory

is buried with them; but the wonderful influence which this founder of religion exerted and still exerts, throws him into relief before us, not as a rogue to be criminated, but as a phenomenon to be explained. The vital questions Americans are asking one another today have to do with this man and with what he has left us."

Such a text book has not yet been written, but the vital questions the world is asking today, have to do with this thing called "Mormonism." It is becoming a real nightmare to some of them, but the vile epithets they hurl are hurting it not at all. Its power and influence are being extended in every part of the land, thinking men and women are listening to the testimony of the servants of God, a knowledge of its great truths is coming into their lives, and some of the very best among them are yielding obedience to its principles. The promise made by the Redeemer of the world to those who accept the gospel and obey its teachings, namely:

"My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself." John 7:16-17;

is being realized. They are sure it is true, and that it is the power of God unto salvation. I was reading, a few days ago, an article that appeared in the *Denver Post*, one of the leading newspapers of the western states, entitled, "The Churches Have Failed to Find the True God," "Religion Has Succeeded in Creating Everything but Real Deity." Alfred W. Martin, associate leader of the Society of Ethical Culture, addressing a New York audience, according to the *New York World*, has this to say:

"The spectacle of leading representatives of Hinduism, Buddhism, Christianity, and the rest, each claiming that his religion will be the religion of the future, makes the claim ridiculous and absurd. No less absurd would be the claim that the ethical movement, with its inadequate name and its deepest religious issues not yet fully worked out, will hold the future. Rather is the ethical movement an instrument for finding a satisfying religion. In the search for it the movement originated forty-five years ago, and it is still searching. The most that can rightly be claimed for it is that it will make important contributions to the religion of the future, notably by its doctrine of morality. A futile and thankless task it would be to attempt a description of the religion of the future. Of this much, however, we may feel certain, namely, that the religion of the future will not be either the Ethical Culture Movement as we know it today, nor any of the existing religions."

I do not know if Mr. Martin is acquainted with the Church of Jesus Christ, commonly called "Mormon," but I want to bear testimony that this is the one Church that will hold the future, with its adequate name, "The Church of Jesus Christ," with all its fundamental and deepest religious issues, principles, and doctrines fully worked out by its author, Jesus of Nazareth, and stated in definite, positive, concrete terms by the Prophet Joseph Smith, the leaders of the Church, and the elders

who are promulgating its truths in the world; and is the one gospel that removes doubt, fear and anxiety, and brings the satisfying feeling of peace, joy and contentment to the soul. I am happy to know we are not classed, as a rule, among the so-called Christian churches; that we are not apostate from the Catholic church, nor a product of the great reformation. Our bitterest enemies and severest critics have never accused us of coming from either source. We stand out in bold relief before the world, as the one church claiming to be the Church of Jesus Christ, and of receiving our authority and appointment to preach the gospel from the Foundation of all Truth. Resurrected beings having visited the earth and conferred upon Joseph Smith the holy Priesthood, which gave him the right to organize the Church of Christ in the earth, which he did, April 6, 1830. I want to leave my testimony with you that the church of the future will be the Church organized by the Prophet Joseph Smith, in the dispensation in which we live, and that it will go forward in power and might until it shall accomplish its mission and destiny in the earth. That mission and destiny is to preach the gospel of repentance and bear witness of the life and ministry of the Son of God.

I want to read another item that appeared in the same paper on the same day. It is from Rabbi Louis J. Kopal, of Buffalo, New York, speaking of the mockery of present-day religion, he said:

"The mockery of present-day religion is the pathetic fact that we seem not to be profiting from the experiences of the centuries, that we seem not to heed the lesson of how and why religion failed to prevent the world war, but rather are slumping back into the smug and fruitless religious life of pre-war days. The war evidenced the fact that religion had succeeded in creating everything but God. All the peoples of the earth have sought to find God, but they have each and every one failed. The way of the Jew has failed, the way of the Christian has failed, the way of the Catholic has failed, the way of the Protestant has failed. They have failed and failed ignobly, and the moral maelstrom, the spiritual chaos, the social reactionism of the moment is the child of their creation. Because religion has proved itself to have created everything but the reality of God in life. Religion will fail again unless God becomes to us more than a name, an idea, a fetish, a prayer, a Cathedral, a Church or Synagogue.

"Let us prove our sincerity by closing our Churches and Synagogues and Cathedrals until we are ready to make our practice consistent with our profession. Such sincerity may bring a religion that is real. Sincerity will remove the shallow sham, the menacing mockery of present day religion, and bring God to America."

That is a terrible arraignment of the religious world, but it is in keeping with the words of the master to the Prophet Joseph Smith, in the woods of New York, when the boy was told to join none of the existing sects; that they had a form of Godliness, but denied the power thereof; taught for doctrines the commandments of men; draw near with their lips while their hearts were far from him. Why have the churches failed to find God, and to make him a part of their lives? It is because they have created their own gods, made their own

deities instead of worshiping the God of the Bible. To all of them he is incomprehensible, unfathomable, unintelligible, and to thinking people it is no mystery why the Jew, the Catholic, the Christian and Protestant have failed to find him.

The Latter-day Saints have a definite and positive message for the world on this subject, declaring unto the world that the God of the Bible is a personal being, we ourselves being fashioned in his image: that Christ was God, manifest in the flesh, the exact counterpart of his Father, both of them being intelligible and in a measure at least, understandable. The people of the earth will continue their search without success until they are willing to acknowledge the great truth expressed in the first revelation given to Joseph Smith, in the personal appearance of the Father and the Son. Then it was that God came to America, and I say to you, my brethren and sisters, in the face of the statements I have read from the learned gentlemen, both of whom are prominent in the religious world, there is need of the elders of the Church of Christ in every part of the earth to proclaim the God of heaven, and testify to the divine mission of his Son, Jesus of Nazareth, who was crucified for the sins of the world. They have the same commission as the disciples of old, and bear witness of the great plan of redemption wrought out on Calvary by the Redeemer of the world for the salvation of the human family. From one end of our mission to the other, the elders are faithful in bearing witness to these things, and to the restoration of the gospel, through the Prophet Joseph Smith, in this day and age of the world. They are not afraid to lay down the gauntlet and declare unto men and women everywhere, that if they will accept the truth, yield obedience to the gospel, repent of their sins and be baptized by immersion for the remission of their sins, they shall receive the gift of the Holy Ghost by the laying on of hands. This witness of God will manifest that we speak not of ourselves, that the doctrines are not ours, but his that sent us. It will reveal unto them the truth of all things, and by it they may come to know God and his Son, Jesus Christ.

The world at large is without this great gift, they deny its power, not believing in present-day revelation. Paul, the apostle, writing to the Corinthian saints declared unto them:

"Wherefore I give you to understand that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost." (I Cor. 12:3.)

The Savior himself declared to the people in his day, in the wonderful prayer recorded in St. John 17:

"And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

Since all the peoples of the world have sought to find God, it is

really interesting to discover in his word how we may come to a knowledge of him and his Son; and since a knowledge of them is necessary, if we obtain eternal life, and we can only obtain that knowledge by and through the revelations of the Holy Ghost, it is absolutely essential that men and women be in possession of this gift of God. They can receive it only upon obedience to the fundamentals of the gospel, and in no other way.

I rejoice that these truths have become a part of our lives, that God is more to us than a name, an idea, a prayer, or a church, and that we are in no way responsible for the menacing mockery of present-day religions.

I pray that God will be with us as his children, that we may have power to live the principles of the gospel, be consistent with our profession, exemplary in our conduct, that in reality we may be the salt of the earth, the leaven that will leaven the whole lump, putting our light upon a hill, where it can be seen, and not under a bushel—that others seeing our good works may be led to glorify the God of heaven.

I testify to you in the name of the Master that I know, as I know I live, that this work in which we are engaged is the gospel of the Lord Jesus Christ, that it was restored to earth through the instrumentality of the Prophet Joseph Smith, that it will fill its mission and destiny in the earth, and that no power under high heaven can stay its progress. God hath spoken it, and he will not be mocked. It will go forward until it shall fill the whole earth; men and women in every clime will recognize in it the truth of heaven. I pray that the peace of our Father may be with you in the name of Jesus Christ. Amen.

The congregation sang, "Our God, we raise to thee."
Benediction was pronounced by Elder C. S. Martin.

THIRD OVERFLOW MEETING

The third overflow meeting was held in the Assembly Hall, Sunday afternoon, 2 o'clock, April 3, 1921.

Elder James E. Talmage, of the Council of the Twelve, presided.

The music was furnished by the LeGrand ward choir, Liberty stake, Heber K. Aldous, conductor, and James Gilbert and Gladys Spry accompanists.

The choir and congregation sang, "How firm a foundation, ye Saints of the Lord."

Prayer was offered by Bishop Edward M. Ashton.

The choir sang the anthem, "Grant us peace."

ELDER JAMES E. TALMAGE

The congested condition existing upon this block at this time is but typical of the congested condition in the Church. It seems impossible to provide meeting houses enough, or room within the walls sufficient, to accommodate the Latter-day Saints in their assemblies. There is, without doubt, a great spiritual revival amongst the people; and in this we all rejoice. Besides this gathering at this hour, there is an open-air meeting in progress on the grounds, and also the main assembly in the great tabernacle.

When the brethren of the Twelve go out amongst the people they have, of course, very close and cordial dealings with the stake presidencies, but we have one little criticism to offer that I think may well be voiced here. It is somewhat difficult to get one of the stake presidents to say much when one of the Council of the Twelve is present. I want these brethren to understand that they are the visiting brethren on this occasion, and I want them to do just as we have to do when visiting their stakes. And I pray that they may be inspired by the Spirit of the Lord, for I know you will be edified by what they have to say.

ELDER HEBER L. ALLEN

(President of the Taylor Stake of Zion, Alberta, Canada.)

It is not a very pleasant sensation to have the tables turned on you, the way Brother Talmage has done towards us this afternoon, in requiring us to do all the talking, because I believe the situation which he has stated exists in most all the stakes. I know it does in our stake. I know I once attempted to speak on the first principles of the gospel, and one of the presidents got up and said it was very refreshing to hear a stake president talk on that subject. We usually let the other fellows do that.

I pray that the Lord will bless me with his Spirit that we may be benefited by meeting together. As Brother Talmage has stated, I come from the far north, Canada, a name that makes most of you, I suppose, shiver; you think that that is so far off and such a cold country that you have no desire to go there; but I assure you that we have a great many people in that land of the Latter-day Saints. And the Lord has blessed us fairly well in that land during the last thirty-four years, since we first began to settle there. We try to do what we can, in our weak way, in that stake of Zion. We have adopted the method counseled at the last conference: we have sent out a few missionaries, and I think they have done a great deal of good. You know, there are only eight or ten thousand of us in that country—in that great nation. Most of us came from the United States. A few

children, of course, have been born there, in fact quite a number. We have been treated in that wonderful land with the fullest measure of liberty that could be extended to any people. We have had every advantage enjoyed by any other people in that country, and we feel very thankful that that is the case.

Now, in our missionary labors that we have taken up recently, we have advised the elders to go to the non-“Mormons,” who do not understand the gospel, and also to those of our brethren and sisters who have been a little careless; and when they come back, they report that they have a great many very agreeable gospel conversations with some of our non-“Mormon” friends. Some who are not members of the Church have entertained our elders for hours at a time, and they have stated that they had no idea that we promulgated such ideas as we have. One man who had been educated for the ministry had the privilege of hearing two of our elders, and he had been so prejudiced against our people and doctrines that although the meetings were held in the schoolhouse, nearby, he would not go in. When the elders called on him, he would not invite them in; but they finally persuaded him to go into the schoolhouse. He said, “I was educated for the ministry, but I don’t believe anything now, there are so many conflicting ideas.” But when they left, he said, “Come back again, because I did not know, nor have any idea that you had such splendid principles as you have been telling me of.”

A great many people feel that our people are away up out of the world in Canada. Thirty-four years ago, when people first went up there, many of our people felt that after the storms had blown over the time would soon come that they would be called back to Utah. My grandfather was one of them who said that. I told him, no; because, I said, “You have heard some wonderful predictions in relation to the labors of this people in this land. I have heard people who come up there say that ‘you will have very many more settlements in this beloved country.’ President Joseph F. Smith said, ‘You would have thousands and tens of thousands, and they would extend far up to the Great Bay, pointing up to the great Hudson’s bay.’” I have taken a great deal of pleasure in predictions of that kind, and I have spent all my time and energies there, in fact. I have become a citizen there, over 30 years ago; but still I can say that no man born in this great country can feel a warmer feeling in his heart for this great Republic in which you live than we; and we always look back and say, That is a wonderfully blessed land where the Lord said that he raised up good and wise men for the purpose of establishing his great work. Now I say, we see the fulfilment of these prophecies.

I have often thought of that wonderful vision that Nephi had. He said, he saw that wonderful Church, and it spread abroad, and multitudes of people belonged to it; and he also saw that the people of the Lord were scattered over the whole earth, but their numbers were few. It may be that the Lord will use that as a means of

promulgating his work in the last days. Some people are so full of prejudice they will not give attention to the principles that we preach. If they did, they would say, as this man did, that they had never had any idea that we had such wonderful and noble principles. But when they come to examine our principles they wonder, and think they could be patterned after.

Some of our people have attended some of the meetings of a great Farmers' association there. We have a very strong organization along that line in Alberta, and our bishops have been strong representatives of that organization, and in one of our meetings they put forward a resolution in relation to tobacco, and they petitioned parliament, or at least the provincial legislative body, that they would raise the age at which cigarettes could be sold to boys. In the recent vote for prohibition, the province went overwhelmingly in favor of prohibition, and of course our people stood where they ought to stand, in the lead, and our vote was the largest in the province. Now they can see what we are doing. We have already maintained, for a great many years, the only local option district in that country. Through the efforts of President Card, that was brought about, and finally the majority of the people there voted in favor of temperance, prohibition.

We live on a little branch railway known as the Cardston branch, and some of the travelers, after we had put forth the M. I. A. slogan, have said, "Why, my house has told me not to come down this way with our wares, because the people have adopted that resolution, and won't buy our coffee there. Now our stores are quitting the sale of tobacco," he said. Another man said, "I sell tobacco, and my house has ordered me not to go down there, for none of the stores are selling tobacco, and we cannot sell very much down in that country." An example of that kind begins to have its effect upon the people.

I was in a big banquet not long ago, at which one of the members of the board of trade, with a wide reputation, happened to be sitting by me, and they have a habit of almost smoking you out in their banquets. He said, "Mr. Allen, I feel that it is almost a sacrilege to sit here and smoke beside you." That meant to me a good deal; it meant that they had begun to take notice of what we had been teaching. In a few ways of this kind the gospel is being preached in that great land.

In that great convention I mentioned, we were told, "You 'Mormons' are not getting the benefit of all the taxes that you ought to get, and that you help to pay, because you haven't got enough men in the penitentiary." Those men said, "You haven't got any men in the penitentiary, and still you are paying your share of the taxes."

Up where I live they organize for the farm women also, so that they can get social and other privileges. When they came into our midst they said they recognized something that there was not in any other province. They said, "You are looking after your own poor better than anybody else in the province; and this is a part of our

work that we do not emphasize, because you do not need it in this community."

Recently when we paid a visit to the leading educators, and on the occasion of the visit of Superintendent Adam S. Bennion, in the interest of the Church schools, they said something that was interesting. You know, there has been talk of closing up Church schools; but the minister of education said, "You hold to that Church school just as long as you possibly can, because it has filled wonderfully a want felt in that community, that no other province has done, in getting young men into the school and educating them." He said, we want to introduce domestic art and other manual and domestic training in our Church schools, and the best representative of that was right in Raymond, and these things are efforts along a line of work that is highly important. They are carrying out the ideas that President Young advocated more than fifty years ago, when he said that the boys ought to be taught to be better farmers; and the girls, better housewives, so that they can be better citizens. We had the first schools in the province that introduced domestic art and science; and, in fact, others want us to cooperate with them.

When our trustees went up to the educational convention they reported that ours was the only school outside of their large cities that was carrying on any of that work.

In this way, it may be that the gospel may be preached, for they will get a chance in that way to see some of our good works. May be, after a while, they will begin to recognize that there are some other principles that are very valuable, and for the uplift and benefit of men; and I hope that the day will soon come that they can recognize us for our real worth, and when the spirit of the gospel shall be better than anything else with them, and when they can be baptized into the same spirit that we are baptized into, and a spirit of brotherly love and kindness shall exist in all parts of the world. Then they will begin to receive the benefits of "Mormonism," for which it has been restored to the earth.

Now, at home we have the privilege of entertaining most of the general authorities of the Church, and I would just like to bear testimony of the worth of these men. I do this because we are sustaining two new members of the general authorities at this conference. We have had the privilege of entertaining 22 out of 26. Brother Talmage has not yet favored us with a visit, nor Brother Widtsoe, of course. I want to bear testimony that they are very, very good men, and that we are perfectly safe in following their footsteps; and we don't want to get the idea that we want to do something that is contrary to the will of the Church; because, from the ideas that I have received from carrying them over our great prairies, and having them in our own homes, they are splendid men, and I have not heard any one of them suggest that which would smack of trickery or anything of that kind, but they are pure-minded men. While I loved President Joseph F.

Smith above all other men, I can see that the Lord raises up other men who are carrying on the work, just as well as men have been carrying it on in the past. At the present time I can say that I admire President Grant very much. I rode with him all over our stake, just previous to his being promoted to the presidency of the Church, and I found him to be a man that is pure-minded, and one who has the interests of the people at heart. And these other brethren who have recently been sustained, I can sustain them with all my heart. It is a source of pleasure to sustain these men by raising our hands and then going home and supporting them in everything that we do in life. May the Lord enable us to do that, and also recognize that there is order in his Church, and that whenever he has anything to do he will do it through the proper channel. I pray that we may follow our fine leaders, that we may be indeed true Latter-day Saints, and also, that we may do our part in promulgating the gospel. This is my prayer, in the name of Jesus. Amen.

The LeGrand ward male quartet, under the direction of Leland I. Acomb, sang, "Nearer, my God, to thee."

ELDER ROBERT D. YOUNG

(President of the Sevier Stake of Zion.)

This inspiring congregation, the opening prayer and the beautiful music, all make one feel like Peter of old, that "it is good to be here," although one's individual part may be a trying ordeal.

The Sevier stake of Zion is not situated in the extreme north or south. We are centrally located; and, until recently it comprised what President Grant notified you of today, both North Sevier stake and South Sevier stake. We had a very large stake, both in number of wards and in large territory to cover; hence, the brethren deemed it wise to divide it up into three different stakes. So the Sevier stake is not today as large as it was at the time of our last conference.

I have enjoyed the remarks of President Allen. In just a few words, I will tell you why: when I hear the name "Allen" it links an incident up in my life that has always been and always will be sacred to me. I do not know whether President Allen is a representative of the Allen family I now speak of. My mother was an orphan girl. Her home was in Glasgow, Scotland. She was fourteen years of age when she received the message of truth, through the elders of the Church of Jesus Christ of Latter-day Saints. She received a testimony and became converted. She had been cared for during several years by the Allen family who were neighbors to her mother and father before their death. They asked her, "Mary, are you interested in the 'Mormon' faith?" In telling the story, the tears welled up in the little girl's eyes, for she knew what was coming, and she told

them, yes, that she was very much interested in them, that she believed that they were true servants of God, and that this was actually the Church of Christ. They asked her, "Do you insist in going to their meetings?" She answered, "I would like to." Grandpa Allen said, "Very well, my son John says that you are disgracing the family." Inasmuch as they were business people in that community, he said, "I hear it from all our customers and from people on the street, that the little girl who is with you and whom you have been caring for, is giving continual attention to those 'Mormon' people and John is very much offended; it has come to this, Mary: you either accept of our home and its hospitality, or take 'Mormonism,' and there is the door." She took the door. Thank God for the courage, for the faith, and the stability the Lord had granted to her in her teens. She had but one shilling. She secured what was known as the Townshead hall; and she pleaded with the caretaker, for the one shilling, to permit the elders, who were traveling without purse or scrip, to preach there that evening. She prevailed upon them, and they permitted the elders to speak. She related to them that she was homeless, and the elders blessed her. Before she left the meeting, she was offered several homes, by several people, who were impressed by the power of the Lord to give her assistance. But the story is this—I don't intend Brother Allen personally to take this—that Grandpa Allen said, to his children and his wife: "If 'Mormonism' can fasten itself upon a little girl securely as it did on Mary, knowing her life as we all know it, knowing her appreciation for our home and our comfort, then I want to say that there is some greater power than just man's, about this great work known as 'Mormonism.'" To cut a long story short, the first dinner my good mother received, after she left the old country, she received here in Utah, prepared by the Allen family, and as far as I know they have continued to remain firm, steadfast and immovable to the cause of our Savior.

Here, this afternoon, we sang that beautiful hymn, "How firm a foundation, ye Saints of the Lord, is laid for your faith in his excellent word." Is it not to all of us an excellent word? Is it not the most secure foundation that we could imagine? Is there another organization, that is as secure, as solid, as perfectly organized, as the Church of Jesus Christ of Latter-day Saints?

We have heard, this morning, from the Prophet of the Lord, who gave us his blessings. With him are his counselors, the Council of the Twelve, the seven presidents of Seventy, and like organizations, as you go down the line of the priesthood, one by one, organized in every stake and ward of Zion. Now, I know that they are men of God. I have been acquainted with them for many, many years. They have been in my home; and they have slept there and eaten there. I have labored with them in various capacities, some of them, and I want to testify that there are no men that I have ever come in contact with in my life who are so absolutely devoted, heart and hand, dedicated to

the service of the Lord, for the welfare of their fellow men, banishing selfishness, and thinking of others. I think of the home, if you will pardon me, that I was reared in; I think of my good old father standing up, and with tears in his eyes, saying to his boys and girls: "O how bad I would feel, if one of my boys and girls ever in their lives permitted the servants of God to be assailed in their hearing." All the days of my life I heard, in that home, while my father lived, courage, good words, words of counsel and advice. If we will follow closely and carefully the counsel of these men, and be painstaking we shall have success in life, and be able to live in righteousness; and we shall be crowned with a crown of glory resulting from successful life here in mortality.

Just one word with reference to our organizations. Sometimes our boys and our girls, at certain ages, are a little careless, probably grow a little doubtful, skeptical in a degree, and do not quite understand clearly. I think of the words of the poet, wherein he said:

THE OLDER I GROW

The older I grow the more patient I am,
 And fonder of people I seem to become:
 I find much that's real hidden deep in the sham,
 I know that life's juices are under the scum.
 The care that once fretted as trifles appear:
 And the faults that loomed large in the friends that I know,
 Seem to fade in a background of kindness and cheer.
 The older I grow.

Time was that I questioned the purpose of life—
 In the mad way of youth I was quick with my hate:
 But I knew not the depth nor the breadth of the strife,
 And I knew nothing then of the workings of fate,
 I judged from the surface and not from the deep,
 I was wasteful with pleasure and fearless of woe,
 But I find that my joys I'm more eager to keep
 The older I grow.

I chose all my friends with particular care,
 And heedlessly wounded the truest and best:
 To many a false god I sent up a prayer,
 Then the real things of life seemed a subject for jest,
 And the bad seemed the good, and the good seemed the bad.
 I scorned in my haste what was splendid below:
 But I find myself longing to have what I had,
 The older I grow.

I have learned that men's follies are not printed deep:
 That many, youth mocks at, are splendid and fine:
 And young people scatter the joys they should keep,
 In the very same way that I once wasted mine.
 I'm more tolerant now, I am slower to sneer,
 For I've suffered my griefs and I've winced at a blow:
 And the money I find matters less and less here,
 The older I grow.

From the *Wall Street Journal*.

I wonder, my brethren and sisters, if I may say one more word. As in all parts of the Church we see manifest in our own stake and wards, a spiritual uplift; we see an increase in activity in all branches of the work, and in all the organizations of the Church in our stake. We notice that there is more painstaking and care, that people keep the commandments more truly than they ever did before. But with all that, I feel that our homes are not just given the full attention, they deserve, because of the many worldly affairs, with which the blessings of God have provided us. I wonder if we are remembering our boys and girls, are we praying with them morning and night? I wonder if we are asking them to take their turn, and thank God for these peaceful homes in the valleys of the mountains.

Thank the Lord for our leaders, these good men whom God has chosen; there are no better; they will guide this people safely through all the storms of life, may we become endeared to these men, and know them as they truly are, servants of God. Good reading is good seeding, it has been said; good counsel is good seeding, and if we can bring and keep our boys and girls under a beneficent influence, then we have accomplished a successful thing. If not, as we grow older, we will find our hearts long to taste what was offered us, but which we did not fully appreciate as young men. As one grows in years, comes to the years of accountability, the teachings of childhood stand more specifically and clearly in one's life; then the youth sees more clearly what he has to do, and if his parents have been faithful, they have given him just what is kith and kin to his better nature.

While all this is going on, while we have a general increase in our activities, I wonder if we are watching the home circle carefully. I spoke to one of our special missionaries lately, and I know that once he had been just a little obstinate and I said to the brethren: "There is the meeting house; I am not my brother's keeper, if they want to go to meeting let them go to meeting." He said to me just the other day: "Oh, Brother Young, I feel so sorry for what I once said to you. If this missionary work has not done anything else, it has converted me beyond the possibility of a doubt, that I am my brother's keeper, and that God holds me responsible to discharge to the very best of my ability the work that he places in my hands." Our work is increasing. We have never had anything else in our stake that has accomplished so much good, apparently, with those who were wandering, careless, and negligent in reference to their duties, as this special missionary work.

We have a wonderful foundation laid for our faith, and I want to say that these words of Christ are true: "My sheep know my voice, and a stranger they will not follow." When I was in the mission field I had a wonderful testimony. A Scandinavian brother who came to Australia, had a sister who was converted to "Mormonism" and before he left, she put in his trunk a Book of Mormon and a Doctrine and Covenants. There were two Lutheran boys who came to

Australia who were very bitter. One of them became converted out there. He asked the other man, his companion, to read with him, because he had got a testimony that the gospel was true. Finally he died, and on his deathbed, and to the disgust of his Lutheran minister, he said he was a "Mormon," and wanted to be buried as a "Mormon." But his last words to his companion were, "Will you read the Book of Mormon, and will you ask the Lord to guide you and direct you, and if you do not receive a testimony, as far as I am concerned, I will hold you no more responsible." He died; his companion received a testimony. He did not know for some time that there were any elders in Queensland until he had heard from Copenhagen to this effect. He came to search for us. The ministers tried to keep him away. Finally, when he landed in Brisbane, Aus., he was met by them, and inasmuch as he was determined to find the elders, they told him where he would find the re-organized church. As a last resort they thought, we will send him there. He listened to their story. He had never met an elder in his life. His name is Peter Christensen, and he is now in Idaho; he had never met an elder, but he listened to their story, and he said: "You are not the people that I am looking for;" and he went on. He came to our headquarters. I met him and talked to him, and the tears streamed down his cheeks, as he said, "You are the people." I thought that a wonderful testimony.

May the Lord bless us. May we sustain, uphold, love our neighbors as ourselves, and never be found speaking evil of God's anointed, our brethren and sisters, or our fellow men, is my prayer, in the name of Jesus Christ. Amen.

Leland I. Acomb sang a tenor solo, "Comfort ye my people."

ELDER JOHN M. BAXTER

(President of the Woodruff Stake of Zion.)

In listening to the report of President Grant concerning the progress of the Church and the increase in attendance at the sacrament meetings throughout the Church, and in witnessing the thousands of people who have come up to attend this great conference, I have had a great deal of joy and satisfaction in my heart, for I can assure you that my heart is in the work of the Lord and in the progress of the Church of Jesus Christ of Latter-day Saints upon the earth.

There is no greater evidence of the faith of the people than the sacrifices that they make in order that they may enjoy the blessings of the Lord and the teachings of the gospel. It is a wonderful thing to me to see hundreds of people at this conference who remained in their seats from one meeting to another, in order that they might be able to hear the servants of the Lord. As a people we have manifested our

faith in the Lord and in the gospel of Jesus Christ from the beginning of this Church. We have read in the good books, which we call the Scriptures, evidences of the faith of the Saints in former dispensations; we have evidence of the faith of Abraham and those of his dispensation, the faith of the apostles of our Lord in their day, in traveling throughout the earth, promulgating the principles of eternal life; but it does seem to me that there has been no greater faith evinced by any people than that of the Latter-day Saints in our own dispensation. The early elders of the Church, and in fact all of the prophets and apostles of the Church from its organization, have manifested the same great faith and diligence and labors in the cause of the kingdom of God as were ever manifested by those of ancient times. Not only these, but the Latter-day Saints generally, as referred to by the previous speaker regarding his mother, who embraced the gospel in her girlhood days, and therefore was driven from her home. Hundreds of people have done the same. The people of this dispensation have been gathered "one of a city and two of a family," and have been gathered to these valleys of the mountains under greater or less trying circumstances, and they have been faithful and true to the gospel of the Lord Jesus Christ. This is a great evidence of its divinity today.

In this conference are assembled today people from all over this western country, from Canada on the north to Mexico on the south, and I presume that as an organized stake of Zion, we are farthest on the east; and we have also those from the ocean on the west, who have spent their means and their time, and gathered up in this great concourse of people to worship God and be instructed in the principles of eternal life, and to assist in sustaining before God, our eternal Father, those who have been called to act as our leaders in this great dispensation of the fulness of times. It seems to me that this is a wonderful testimony, for it is a wonderful display of the faith of the Latter-day Saints.

I was thinking, while the former speaker was speaking of his mother joining the Church in her childhood days, of my own mother; and you will pardon me a moment if I refer to her, as I am perhaps better acquainted with her efforts and labors in the kingdom of God, and the training she gave me, than any other thing I am acquainted with on this earth. She was one of those who left her home, country, and everything near and dear to her for the Gospel's sake, and came across these barren deserts, and she drew a handcart with a little child three years old from the Missouri river to these valleys. She did not draw the handcart all the way. Her husband accompanied her part of the way, but he laid his body down upon the plains, and left her to continue the journey with the little child three years of age, in the handcart. She was one of those caught in the snow with a late company, in the Sweetwater country, when the teams and brethren came to meet them, and saved them all from starvation. And then she came to this country as a widow, having left a comfortable home, parents,

brothers, sisters, and friends, and all that was near and dear to her upon the face of the earth, in a foreign land, and traversed these plains, and got caught in that deep snow. I have heard her say many times, that when they slept in their tent out in the snow, their campfire went away down in the deep snow, and they were above the fire. And I remember her relating a little incident in connection with the death of her husband. He became so fatigued and worn out, that he could not travel any further. They took him in a wagon, after the brethren and teams had met him; she had a little piece of candle that she had carried in some way. She could not stand to see the breath of life leave her husband in the dark, and she not be able to behold his face. She prayed to God that this little piece of candle might remain lighted as long as life remained in her husband. This prayer was granted to her, for with the going out of the candle the breath of life went out from her husband. Nine persons were buried in the same grave, the next morning. Now I just refer to this to show you the faith of those who have received the gospel of Jesus Christ.

It seems to me that the Lord is pleased with us who have assembled at this conference today. It must be pleasing in the sight of God to see us hungering and thirsting after righteousness. I see people trying to get access to all the buildings here. I know that the time is far spent, and there is another speaker, and I do not wish to intrude upon his time. I pray God to bless you. Amen.

ELDER SAMUEL F. SMITH

(President of the Snowflake Stake of Zion.)

I pray that my heart beats true and that my voice will ring in accord with the Spirit of the Lord which is in the hearts of the Latter-day Saints assembled here. The mention of Arizona may warm you up, and I trust that it will warm up your souls unto salvation. Arizona is a good land to live in.

At the suggestion of Elder Talmage, I might say something about our stake, if it may not be considered throwing bouquets at myself and my people. There is no one present, I believe, who belongs in our stake, because there were only five persons who came in our company, and I believe they are all in the Tabernacle, and they will therefore not hear what I may say, and so perhaps I may be pardoned for saying something kindly about our own people. I want to say something about our climate, though, so that you will not be going away with a misapprehension. Snowflake, Arizona, is in the mountains of that land, and therefore is not hot. Our climate is delightful, as much so as that of Salt Lake City. The Latter-day Saints there are trying their best to keep the commandments of the Lord, as you are. We are glad, always, to compare notes with our neighbor stakes. We are delighted when the bulletin comes down there, and we can compare our

record with others. We very seldom, I am sorry to say, get first rank, but we are sure that we never get at the foot of the ranks. In the matter of attendance at sacrament meetings, that is very good, above the average; and the best part of it is, our young people attend the sacrament meetings. This is due largely to the work of the Mutual Improvement Associations and our Church school. The teachers are with the young people, and they take them with them. They are all engaged in the activities of the Church. They participate in the singing of the choir; in fact, they are the choir, and I am sure you, could you hear, would bear witness with me that it is beautiful singing. We have as large a percentage as, and I think greater than, the average of the Church, of missionaries in the world, preaching the gospel. We have a large percentage of our young people in attendance at Church schools, much larger than the average.

Our Mutuals have a full equipment, considering the standard of the Church schools, as to the enrollment, and more. The activities of the priesthood include nearly all the brethren. Forty-seven of our brethren who hold the higher Priesthood have been and are now on missions.

In connection with our Church schools, I want to mention our religion class. We conduct an ideal religion class every morning, at 8:45. The religion class assembles for 15 minutes. The children are so interested that usually they are there on time, and for 15 minutes they are fed upon gospel truth, for five days of every week. It is a most splendid help in the education of our children. It fills a much needed want in our educational work.

I want to say to the credit of our neighbors and friends in Arizona, that they are exceedingly liberal, and I have not found any who thought it was polluting the land to permit us to teach religion in the school houses, outside of school hours. The people have appreciated what we were doing, and have permitted us to go forward instead of being prohibited from the use of the school house at all, for these purposes, as has been the case in some places in our country. We have had the benefit of our school houses every day for a number of years. We have seen splendid results from this. Our boys grow up to know the truth of the gospel of Jesus Christ as naturally as they grow up to know the truth of arithmetic.

Our people are loyal to the temple work. I believe that, of late particularly, the Latter-day Saints in our country have been very much led to contemplate temple work. That has come, I am compelled to say, very much by the work and efforts of the Relief Society; but they are doing a splendid work, and as suggested by the Prophet, they are "provoking the brethren to good works." Our attendance at priesthood meetings is very good, though not so good that I desire to make special mention of it. Our brethren and sisters are devoted to the work of the Lord. I think we stand very close to the top, in the matter of tithing, and offerings. We are not, perhaps, in a wealthy land, but

our people would rank as being wealthy, if judged by their tithing per capita. It is a barometer at least of their faith in the gospel.

I rejoice to be associated with my brethren and sisters, and I rejoice to bring to you the good feeling and cheer of the people of our land, and to tell you that we are engaged in the same great work, and that we are all fully expecting that the kingdom of God will be established. There must have been a tremendous amount of faith in the hearts of those men and women associated with the Church in early days, when a little handful of people declared that they were connected with the Church and kingdom of God, and that it would prevail in the world. To the world, and even to us now, it looked presumptuous. But when we see this tremendous concourse of people on this block and know of the faith of the Latter-day Saints which is manifested by the people in all of this mountain country, we can partly see the fulfilment of the prophecy of the early leaders of the Church, and it does not require the same amount of faith, it seems to me. But there is opportunity for the same amount of work, and the purposes of the Lord will be accomplished exactly in proportion to the efforts we put forth.

I pray the Lord that what I have said will tend to strengthen and stimulate my brethren and sisters to more earnest and more zealous works in helping to bring about the blessings of the Almighty. May his blessings be with us, I pray, in the name of Jesus Christ. Amen.

ELDER JAMES E. TALMAGE

I trust that you have gathered the spirit of the remarks made by the stake presidents to whom we have listened. Remember, this is a conference, not merely an ordinary assembly. You are entitled to know what is going on in the different parts of the Church. Those who were in this building this morning heard reports from the different mission fields, and now you have heard of some of the peculiar conditions prevailing in a few of the many stakes of Zion, four out of eighty-five now in existence. We find the same spirit prevailing wherever we meet Latter-day Saints. I have found that to be true in meeting my fellow worshipers in this country and beyond the seas. You can recognize them by their spirit, by their manifestation of feeling, by their ways and manners. There is a sort of a family likeness prevailing among Latter-day Saints, and you can readily recognize that if you meet one who is a stranger to you. There is a spirit of earnestness manifested in the spirit of the Latter-day Saints. There is a spirit of awakening at this time, as I mentioned at the beginning of our meeting, and the remarks of my brethren have borne me out. But, thank the Lord, his Spirit is striving earnestly with the people. But the power of evil is likewise aroused, and is also active among the people. Satan knows how little time is left before that day which is spoken of as being both great and blessed, and likewise terrible, which shall characterize the coming of the Lord in his glory to take

his place as ruler of this earth. With him shall come concourses of angels, the blessed ones, and many upon the earth at that time shall meet him and his goodly company, and be numbered among them. Verily, that day is near at hand. The evil one knows it, and knows his time is short, and therefore, amidst our rejoicing over the improvement that is manifest among the Latter-day Saints, we must beware of the evil powers that are at work, that we may not be led away, that our children may not be led away, but that they may be firm and true to the faith which the Lord has implanted in their hearts—the faith of their fathers.

I am sure that all will join me in the feeling of appreciation, which I express for all, to the choir of LeGrand ward for the music that has been rendered this afternoon.

The choir sang an anthem, "Hark, hark, my soul."

Benediction was pronounced by Elder William Robinson.

FOURTH OVERFLOW MEETING

A fourth overflow meeting was held outdoors, near the Bureau of Information, Sunday afternoon at 2 o'clock, April 3, 1921.

Elder Melvin J. Ballard, of the Council of the Twelve, presided.

Music was furnished by the congregation, Elder Clare Reid of the L. D. S. School of Music, accompanist. The congregation sang, "High on the mountain top."

Prayer was offered by Elder Oscar Winkler.

The congregation sang, "Come, let us anew our journey pursue."

ELDER JOSEPH ECKERSLEY

(President of the Wayne Stake.)

The multitude of people assembled upon this Temple Block today is an evidence of the continued growth of the work of the Lord in the earth, and of the faith of the membership of the Church. The promise made to the Prophet Joseph Smith, in the very commencement of the work that he was called by the Lord to establish in the latter days, was that notwithstanding the persecution and the opposition that should be waged against the cause that he was called to advocate in the world, the work would survive; that the Church to be established or set up, and the gospel of the Kingdom that should be preached in the world as a witness before the coming of the Messiah, should never be overcome, that the Church to be established should never be given to another people. When we think of the combined opposition of

the world to the work that was commenced by the Prophet, and think that notwithstanding all the trials and vicissitudes through which the Saints passed in their early pilgrimage in the Church, notwithstanding the opposition of the world, today our eyes witness upon this Temple Block thousands of people, who have assembled from the remotest parts of this state, from surrounding states, and have gathered here to worship the Lord, in evidence that there is still faith in their hearts, and that this work will continue, it is comforting, my brethren and sisters, to know that God has given this promise that if we are faithful in the keeping of his commandments, all things that have been promised and foretold by the prophets concerning the things that should happen in the latter days will be fulfilled.

I rejoice with you this afternoon to be present at this conference, to associate with the leaders of the Church, to hear the living and burning testimony of the prophets and the apostles of the Latter-day Saints, to mingle with the men and women who have received the gospel and whose hearts are filled with faith and whose works testify of their integrity and of their devotion.

I rejoice that the principles of the gospel are such that by yielding obedience thereto, men may obtain for themselves a living testimony of the divinity of the work which they espouse. The promise of Jesus is being fulfilled just as literally today as in the day when he made the promise to the people in Jerusalem, that if any man would obey the doctrine that he taught, if any man would do the will of God, he should know of the doctrine, whether it was of God, or whether he spoke of himself. And so today, the person who receives the gospel in a good and honest heart, who complies with its precepts, obtains that living testimony, and that leads to good works.

I recall that on one occasion the Prophet Joseph was asked concerning the secret of his success as a leader among the people, in holding them together, and his reply was that he taught the people, correct principles, and, having been taught correct principles, they governed themselves. This is the secret of the growth of the work of the Latter-day Saints. This is the secret of the faith, the unity, and the progress that is being made in the Church of Christ. This is not a work of coercion or of compulsion. The words of the poet are very applicable in the doctrines that are taught by the Latter-day Saints. God will not coerce any human mind:

Know this, that ev'ry soul is free,
To choose his life and what he'll be;
For this eternal truth is given,
That God will force no man to heaven.

He'll call, persuade, direct aright,
And bless with wisdom, love and light;
In nameless ways be good and kind,
But never force the human mind.

Freedom and reason makes us men,
Take these away, what are we then?
Mere animals, and just as well
The beasts may think of heaven or hell.

And thus when the elders go forth into the world proclaiming this message of truth, they plead with the people to investigate, to search the Scriptures, for in them is the truth. In them, by obedience to the principles that they teach, there is eternal life. There is no coercion, there is no attempt to frighten the people, as it were, into a belief in the principles of the doctrines of the Redeemer; but it is a doctrine of love, a doctrine of persuasion, leaving to mankind their agency, the power to choose; and so we receive the gospel and become members of the Church. That same principle applies throughout our lives. We may, by obedience to the principles of the gospel, one by one, improve our lives, be of greater service to mankind; but there is never at any time an attempt to force the observance of any law that God has given for the salvation of his children.

I rejoice in the freedom and in the liberty of the gospel. I rejoice in the truth as it has been revealed and restored. I rejoice in the knowledge that if men do the will of God, they for themselves shall know of its truth, and whether it be of God or whether men speak of themselves. I feel, brethren and sisters, this afternoon, that we have much to be grateful for as members of the Church of Christ; and I pray that we may be inclined to take advantage of the opportunities that are within our reach to grow in faith, and knowledge, and grow in the love and fellowship of our Father in heaven, and in the fellowship and love of all good people, that we may be faithful and true to the mission that has been entrusted to us—not only to seek to save ourselves and our own immediate families and kin, but that we may be willing to make sacrifice in the interest of mankind, that we may be willing, as servants commissioned of the Lord, to go forth and declare his truth and preach the gospel as we may be inspired, as we are called, from time to time. That the blessing of the Lord may continue with us, and that we may manifest our gratitude to him for the blessings that we enjoy in devotion to his service, I humbly pray, in the name of Jesus Christ. Amen.

ELDER E. FRANK BIRCH

(President of the Tintic Stake.)

My brethren and sisters. It is with a feeling of timidity and weakness that I try to speak to you this afternoon, but with the help of our Father in heaven, I may be able to say something edifying.

I endorse heartily the remarks of the former speaker; they express my feelings exactly. I have felt today a renewal of my testimony that the Church of Jesus Christ of Latter-day Saints is true;

that this great work, the Church of God, has been established never again to be taken from the earth or given to another people.

I was greatly impressed this morning, as I am this afternoon, with the large attendance at this conference, and with the realization of the power and strength of our Church organization today. I thought of the First Presidency, the Twelve Apostles, and the different officers and organizations of the Church today, with a realization of the power and strength they are in the earth.

I thought, if we could assume that the Church, as we have it, were man-made, it would still be the most powerful organization in the world today. Assuming that the Master were not the organizer or the head, that it were a man-made institution, even then, consider its leadership. President Grant, a wonderful leader, a man of great experience, who has made mistakes in life, perhaps, because he has done things, but he is a man who has profited by his mistakes, and a mighty man in Israel today! Consider his counselors, President Penrose, a man of great experience, a practical man, a man who has shared the joys and the sorrows of the people for many years; and then President Ivins, a practical man, a success in life, both temporally and spiritually—an agriculturist, a man educated in many of the sciences of life—when I think of these three great leaders, for my part, *under any condition*, I would be willing to trust the Church. Then, consider their associates, the members of the Council of Twelve, men who lead in the world of affairs, in science, as statesmen, as agriculturists, as educators—I have been impressed all day that for my part, I am willing to trust the Church in their care.

When we further consider that our Lord and Savior Jesus Christ, according to our knowledge and testimony, is at the head, that he is sanctioning and inspiring, with his holy Spirit, their actions, I am again perfectly satisfied and content to trust the affairs of this Church in their hands. To me, a man or a woman who would assume to dictate, who would assume to set them right, would be ridiculous, would appear insignificant. Yet, we have such characters in the Church today, who attempt to do that, and ask God Almighty to inspire them, that they may dictate to the leaders of our Church. I say we have them, but you business men, you men of affairs, will agree with me when I say that no organization can exist and flourish if subordinate officers, lay members, dictate to the ruling authority. I am a man in charge of mines, superintendents and foremen, and I have learned this, that when a shift boss undertakes to pass over the head of his foreman to the management of the mine, he is out of order, the organization is immediately in confusion. I have also learned that when men holding the high positions undertake to dictate over the heads of their superintendents, their subordinate officers, again the organization is in confusion. So I say that the Church is built on natural principles, business principles; and no man should

dictate to those in higher authority, nor pass over the heads of those who are their immediate superiors.

I have said before, we have people in the Church who undertake to do this, and I believe when they do, there is confusion. We get, as people say, our wires crossed; we get the wrong information; we get "in wrong;" we are understood wrong; and there is confusion. I know of people, and have had recent experiences with people, who have thought that they could go into the solitude of the deserts and pray unto God to help them set the Church right; who have thought that, through fasting and prayer, they could set the Church in order, that they could dictate. Much has been said informing us that every member of the Church should have a testimony of his own, every man stand on his own foundation, that every man should receive inspiration to the extent that he will have a living testimony that the gospel of Jesus Christ is true. Men have misinterpreted that. They have taken unto themselves the thought that they must receive directions, revelations, from the higher authority, even from the Master, as to the dictation of his affairs on earth. And they have done wrong. They have caused confusion, and they have not accomplished what they expected to accomplish. As I say, they have undertaken to do this, and so misinterpreting the advice that has been given to us that we must rest on our own testimony. As I understand it, every man and woman is entitled to inspiration from God Almighty for his own welfare, or the welfare of the thing that he may immediately control—I would say a father in his home is entitled to inspiration to rear his family, the President of a Mutual Improvement Association is entitled to inspiration to lead his association. But they must follow the standards that have been set up by the General Authorities!

The Prophet Joseph told us that God never reveals anything that is already made plain and revealed. Therefore we have plenty, and we may go to our superior authorities to receive the same. Men have misunderstood things and have taken it that they themselves shall receive revelation from God Almighty to lead the affairs of this Church; and when they do this, when they fast and when they pray, and when they insist on revelations, contrary to that which is already revealed, the Spirit of the Lord forsakes them and the devil crosses them with his wires. I have had recent experience with men who were deceived and who thought they were receiving inspiration from Almighty God, when they were obtaining it from an evil source. These men received "revelations" that they were to sacrifice their dear wives, and take other person's wives—somebody else was to sacrifice theirs to them! This is the way the devil does things. He puts men upon pedestals, and when he gets them there, he kicks them out from under them, and then they lose the companionship of our Father in heaven and gain the friendship of the devil.

I do not feel to speak any longer; but never before in my life have I had more confidence that God has instituted his Church in the earth, and that we can feel at ease that it is entrusted in good hands, and in a perfect organization. My prayer is that we will live according to the inspiration given to us from the authorities of the Church and to ourselves from the Spirit of God for our own direction, in the name of Jesus Christ. Amen.

ELDER NEPHI L. MORRIS

(President of the Salt Lake Stake of Zion.)

It seems a long time since I undertook to speak on the gospel, in the open air. I remember doing so some years ago on the streets of London, as well as in Brooklyn. Those undertakings were somewhat different than this. One very great difference is in the matter of furnishing the music. In those exciting experiences, I attempted to do the singing and received no assistance from the listeners. They came to see what was the occasion for such a strange and distressing noise. I ceased my musical efforts at the first stopping place, and started to preach to them. On this occasion the audience does the singing and, by comparison, I am a very grateful and happy listener.

Another difference was the probability of my being driven from the streets, if things didn't go smoothly. Here there is small probability of mob violence unless, perchance, one speaks unsufferably long, in which case no one can tell what might happen.

In looking over this great throng of people, assembled as they are upon this historical square, one is impressed with the vast area from which representatives composing this audience have come. I see faces that are familiar to me in the remote quarters of the intermountain country. There are also many faces of those who live close in. This might well be called a "General Conference" because every section of the country and every organization of the Church is represented in the Conference proceedings.

The Church of Jesus Christ of Latter-day Saints, as an organization, is just ninety-one years old this year. Consider the accomplishments during that period of time and pay full attention to the obstacles and handicaps that have all the way beset the Latter-day Saints, and you will recognize a demonstration of the power of faith unsurpassed in history. The achievements of this people in the field of social and industrial, as well as religious, progress are well recognized by men of clear vision and true appreciation for the things of real value to humanity. These men, some of whom stand high in the affairs of the nation, as well as in the world of education and social welfare work, are frankly expressing their admiration for the accomplishments of the Latter-day Saints. This people is looked upon as a very essential element in our national life, and in some respects

as leaders in the most praiseworthy of undertakings. For one, I will admit all these good things which are attributed to us.

We are conspicuously a people who do things. We may have done some things that were peculiar and not understandable to the outsider. We may have done some foolish things in the many vicissitudes through which we have passed. Aside from these trivial and inconsequential things, we have done really big things in the earth during the past one hundred years. The first great accomplishment in our history, in Western America, is that of coming here and making a "go" of it in this once undesirable country. That a mighty empire should arise in the vales of the Rocky mountains, teeming today with their millions of people and bounteous crops and products, where three-quarters of a century ago a desolate wilderness held sway, is an achievement well-nigh bordering on the marvelous. To have been the means of such an accomplishment is glory enough for any people. This is a very great distinction won by the Latter-day Saints. And time will only throw this achievement out in more imposing boldness as distance and opportunity for comparison are given by the improved perspective.

This is another instance of great things being accomplished under the stress and strain of a tragic necessity. Men seldom do very great things voluntarily. Circumstances sometimes compel them to action and the impossible is often accomplished. Had not our neighbors in Missouri and Illinois made life intolerable to us we would have remained among them to this day. Had not the sharp and incisive argument of the bayonet and the musket been resorted to this great western country would have been peopled by others, and in a very different manner than that which has occurred. "We came here willingly because we had to," said one naive pioneer, and I may add, we remained here because there was no other place for us to go to. Our erstwhile "enemies" were rapidly migrating to the Pacific, and settlement along the coast would have meant continued conflict. So we remained here, because we had to. In so doing we worked out our own destiny, and, in my candid judgment, made the greatest single contribution to our national wealth and well-being it will be the destiny of any other people, to make. For an event that compares in importance to humanity and this nation, we shall have to go back to the Pilgrims and the Puritans of three centuries ago. Their motives and service to mankind are in many respects very similar, to those of the "Mormon" pioneers. The latter, however, saw the fruits of their sacrificing efforts because they accomplished more in a shorter period of time.

This morning we heard President Grant express his supreme pleasure over the cordial and hearty reception given him at Kansas City, while there last December, addressing a prominent and influential club of business men who had invited him, as the head of the "Mormon" Church to become their guest at a banquet and recep-

tion. He was asked to speak on the accomplishments of the "Mormon" people. In doing so, he recounted the events which led to the expulsion of our people from the state in which he was then addressing a great business organization. He told of the industrial, social, educational and religious attainments of our people. His remarks were so well and favorably received by the four hundred leading business men who composed the club, that many words of sincere commendation were expressed for him and his people. He was strongly urged to come again and address them on another occasion.

This welcome reception was in such remarkable contrast with the feelings manifest toward the Latter-day Saints some seventy-five years ago that President Grant was profoundly impressed with the change of attitude toward us. While we need not solace ourselves in the comforting thought that the world at large loves us, it is highly gratifying to know that people of dignified positions in the country have the vision to see our good works and the candor to admit it. If they do not glorify God for these things, we do with all our souls. It was the Savior who said to his disciples: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." In the light of these attainments, may we not all be profoundly grateful that the Lord has blessed our efforts and is beginning to magnify us before the world?

Greater than the subduing of the desert and the building of a mighty empire, is the fact that this people has been true to God and has kept his commandments with remarkable fidelity. I wonder if the spirit of optimism is running away with me when I think I see in these events the prophecy, in course of fulfilment, wherein it was foretold that Zion would be as a light set upon a hilltop that could not be hidden. I have in mind the special work of the Lord and his Church, not the great land of America and its mission and glorious destiny. Perhaps the Latter-day Saints are already moving toward their place in the world. Their place is in the front ranks of humanity, or I have mistaken the destiny of this thing called "Mormonism."

It required greater time for the world to arrive at a true appreciation of the Lord and his work in a former dispensation than has elapsed since he set up his Church in this dispensation. When Jesus came to earth he was rejected and despised of men. His disciples were put to death with pagan hate and fury. Generations passed and the Lord was more generally understood. Then he became enshrined in the hearts of humanity. His disciples were consumed by the devouring flames of martyrdom, and torn limb from limb by wild beasts in the amphitheatres of ancient Rome and Ephesus. Yet a few centuries run their course, and these same followers of their crucified Lord, are denominated Saints, and shrines and sacred temples are hallowed by their names. History is full of

such anomalies and paradoxical reversals of sentiment. Such things occurred with respect to the Former-day Saints. It will be so with respect to the Latter-day Saints. Did not Josiah Quincy make that very prediction in the year 1844, with respect to the future position of Joseph Smith in History? Read his words:

"It is by no means improbable that some future text-book, for the use of generations yet unborn, will contain a question something like this: What historical American of the Nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: Joseph Smith, the 'Mormon' Prophet. And the reply, absurd as it doubtless seems to most men now living, may be an obvious common-place to their descendants. History abounds in surprises and paradoxes quite as startling as this. The man who established a religion in this age of free debate, who was and is accepted by hundreds of thousands as a direct emissary of the Most High—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets."

Time will work just such changes as here suggested. It was exactly so with respect to the discovery of America. One historian has very cleverly put it thus: "America was never sought, but stumbled upon; that when found it was not wanted; that much of its exploration was due to a persistent effort to find a way around it." Today it is the hope of the world.

History again repeated itself with respect to this Rocky Mountain region. No less authorities than Daniel Webster, and Senator Dickerson of New Jersey, placed so low an appraisement on this whole region of country that the one would not vote one cent from the public treasury to place the Pacific Coast one inch nearer to Boston; and the other said the great northwest would never be admitted into the Union because of its remoteness from the seat of government. To one it was the worthless wilderness of the west, to the other it was damned by distance. Today the world may see what misconceptions men had on the matter. And precisely in the same manner have these two great movements that of the Pilgrims and that of the "Mormon" pioneers been underestimated. When the Pilgrims and the Puritans left the shores of Europe in quest of a land where religious and political freedom might be enjoyed by them and their children after them, a bigotted and stupidly blind and self-satisfied world said, "good riddance for bad rubbish." So was it in the states of Missouri and Illinois, with respect to the "Mormon" people. About the only difference was that the thumb-screw and the rack were substituted with the violence of mobs and the orders of extermination issued by governors. Now the Pilgrims are held in veneration, and Americans are proud to trace their descent from those European outcasts of three centuries ago. With the steady movement of the "Mormon" people to their place in the world what will be the verdict of, perhaps, the very next generation? My faith

is that vindication will completely come to them if they hold fast to their professions and ideals.

Already the very states that expatriated our first leaders have evinced a desire to have us return to those commonwealths and contribute to their upbuilding. The Latter-day Saints have proved themselves to be very successful empire builders. That great quality grows out of their belief in the family and the home, the sacred trinity of civilization—the father, mother and child. They, like the Pilgrims and Puritans, were home-builders. All things come from the home. That was the great factor of success in both colonizations, those of 1620 and those of 1847.

I well remember sitting in the east end of the Tabernacle gallery with the late Elbert Hubbard—he of the *Philistine* and East Aurora fame. He said, "Brother Morris, you people beat Denver, didn't you?" A little slow to grasp the philosophy of his observation, I replied, "No, Denver has nearly twice our population." Then came his answer to which I quickly assented: "They borrowed their wealth, you dug it out of the ground." Man, soil, labor—the agencies of creation. Freedom and the home are the agencies of human progress. A steadfast devotion to these same principles, along with industry, education, and true religion, are certain to lift a people to an exalted place in the world. And on the other hand that nation or people that turns against these things, the home, labor, education, religion, and human liberty, will rapidly sink into an ignominious oblivion. This great truth, affirmed a thousand times in history, is the real philosophy of history, as I see it. Where is Egypt? Babylon? Nineveh? Greece and Rome? Where is ancient Israel? A melancholy whisper from the dust. The winds of time have blown them all away. Because the agencies of their progress and elevation to splendor and glory were thrown away at the acme of their achievements. What a tragedy is the death of a nation. Yet, that the race might survive, these tottering empires, full ripe to destruction, must crumble into dust. I am reminded of the lines of Byron:

There is the moral of all human tales;
'Tis but the same rehearsal of the past.
First Freedom and then Glory—when that fails,
Wealth, vice, corruption—barbarism at last.
And History, with all her volumes vast,
Hath but one page.

May not a people some day learn these great truths from history and avoid the pit-falls that have completely engulfed and swallowed up all there was of national glory in the past? May not some nation ultimately learn the lesson of life and perpetuity in the earth? These questions lie close to the hearts of the Latter-day Sains because of a belief they have in their destiny and enduring mission in the earth. They believe they represent the Kingdom of God on earth, which Kingdom "is never to be thrown down or given to another people."

Other peoples have held similar views with respect to their high destiny. The ancient Jews were fondly looking forward to the coming of their Messiah. They believed that his coming meant the elevation of their race to world supremacy. But when he did humbly come they knew him not. Even the gentile governor evinced more faith in him than did they. For Pilate pleaded his cause against the Jews themselves. Said he, "Whom will ye that I release unto you, Barabas or Jesus?" And they yielded to the demands of the rabble and cried, "Release unto us Barabas! As for Jesus, crucify him, crucify him!" Pilate remonstrated with them, saying, "What evil has he done?" But they cried the more, "Let him be crucified!" Then the Pagan magistrate, or governor, said, "I am innocent of the blood of this just man." And the answer came back, "Let his blood be upon us, and our children after us, release unto us Barabas!" So sealed they their doom. History has but one page for Judah from then till now. "The wandering Jew." A man without a country; a hiss and a by-word among men. Jewish blood has drenched the soil of every European and Asiatic country during the two-thousand intervening years.

The Jews are still in darkness with respect to their Messiah. His message was turned to the Gentile nations and blindness was given to Judah for a season. "The last shall be first and the first shall be last." Centuries past, and the Gentile nations perceived the appeal of his message and turned to him. Then as Europe emerged from the darkness of the "night time in history" great churches arose in the earth and built temples for his worship. Empires are overthrown, in his name; continents are reclaimed from heathenism for his glory; and for generations he has been held in his place as the Savior and Redeemer of men. Time brought about the change. Truth and principle won the inevitable victory. It must always be so. It will be so in the future. The conquest of truth is eternal. He who was rejected and despised of men becomes the chief cornerstone. Ultimately every knee shall bow and every tongue voluntarily confess the Kingship and Messiahship of the Man of Sorrows, who was crucified between two thieves on Golgotha's hill. But before that day shall come the Jews will be gathered in unbelief. In a most remarkable manner that gathering has already commenced, as one of the outcomes of the great war. Jerusalem is being redeemed from the mercilessness of Gentile rule under the unspeakable Turk, whose rule has well-nigh been supreme and continuous for a thousand years. The gates of the Ancient City are now thrown wide open to the children of the patriarchs of old, and a remarkable migration has already set in for that place. The City of David will be restored to beauty, and the country will again flow as with milk and honey. Then will the gospel be taken to them, and a partial conversion, at least, will be brought about as they cry out, "Blessed is he that cometh in the name of the Lord." Not until that conversion is

brought about will they "look upon Him whom they have pierced," and ask, "What are these wounds in thine hands?" To which the answer shall be, "These are the wounds I received in the house of my friends; I came to my own, and they received me not." Their poignant anguish will then draw forth his divine compassion and he will be their God and they will be his people. But, O what a price shall they have paid for their perversity and unbelief.

The history of Israel is, in a measure, the history of all other races. But shall there not ultimately be an exception to the rule? In the light of history, there is little ground for basing such a hope, we admit. But the word of the Lord has been spoken concerning his people and his purposes. If the end is attained, it will be by the simple means of virtue, obedience, industry, and human service of the highest order. The Lord has assured the salvation of the earth at his coming, providing the hearts of the children of men shall be turned to the eternal welfare of their fellows, both those who have gone before and those who are to come, when men shall seek the well being of their fellows and bury selfishness. But the thing of vital interest to us is, how shall we avert the disasters that have been the fate of other people? The lesson seems to be obvious. Our people were taken through a school of experience that ought to make the lesson a lasting one. It has been written in blood and tears and in sacrifice and patience. The school of experience is calculated to make men strong and powerful to resist.

Emerson set forth this doctrine perfectly in the four lines which opens his essay on *Self Trust*. They are:

"Cast the bantling on the rocks,
Suckle him with she wolf's teat;
Wintered with the hawk and fox,
Power and speed be hands and feet."

Men grow strong and powerful as they learn to do things for themselves. The administration at Washington seemed cold and unsympathetic in its answers to our appeal for help when it said, "Your cause is just, but I can do nothing for you." Yet that is similar to the attitude of the Creator, out on the border of time, when he drove man from the Garden of Eden and set him to work in the spirit of self reliance and conquest. The fiat of Eden, "Go forth and multiply and replenish the earth, conquer it, and subdue it and have dominion," as well as the sentence which soon followed it, *vis*: "In the sweat of thy face shalt thou eat thy bread," seemed very severe and harsh. Time and accomplishment have taught men that those were kind words, in the light of the blessings which came from the results of their being chosen by the Deity for the training of the human race in the beginning. And that there might be no retreat back into Eden's Elysian bowers, a Cherubim, with flaming sword, was placed at the Gates of Paradise. So, God apparently intended that we should be outside of Paradise. None of us will doubt the

successfulness of the Deity, in that intention, and in a wholesome confession we will also admit that to the healthy, virile man, conditions subsequent to Eden were far better for man than Eden itself. His progress was all attained on this side of Paradise.

These are the things which account for the greatness of the Pioneers. But shall wealth, and luxury, and self-indulgence effeminate their descendants who have, in a large measure, been deprived of that kind of education? Already there are disquieting symptoms manifest in the present generation. To be like the rest of the world would be to the Latter-day Saints a lowering of their standards and a repudiation of their ideals. Young men and young women of "Mormondom" we have been taught the principles of Everlasting Truth. And they will stand for ever. If we wish to stand likewise, we must grapple to our souls these true principles. They are, faith in God, and obedience to the gospel. No amount of learning, or philosophy, can take their place. Constant repentance from sin, and a successful forsaking of sin. Can a man take fire to his bosom and not be burned? The youth of today who takes a compromising view on the matter of chastity is playing with fire. Nothing but the providences of God will save him from the burning. We must cherish virtue as dearer than life, or we are not true to the faith of our fathers. We cannot retain that beautiful, Christian spirit, which is strength unto victory, if we cease to be a praying people—a people who pray always, in public and in private. "Prayer is the Christian's vital breath." I have heard groups of boys and girls of our faith confess their abandonment of some of these Christian virtues which are so essential to their happiness here and hereafter.

We should hold to the sanctity of the marriage relationship and not shun the responsibilities of parenthood. In this sacred institution, ordained of God and honorable withal, lies the power of life and death to the individual, as well as to the race. Its preservation, in unsullied purity, is the supreme duty of every generation. Lives of self-restraint, and temperance in all things are not only true as the word of God to us, but the fate of races proclaims them to be everlasting safe. Service for others is the highest evidence of the love of God. What a fine tribute was paid to our people this morning in the statement by President Grant that we annually contribute by sacrifice, and actual expenditure, two million dollars in carrying the gospel message to the world. There is real altruism. The preaching of the word to the world is a great duty resting upon us, but a still greater duty is to inculcate the principles of the Faith in the lives and characters of our children. I am convinced there is occasion for concern in this regard. It is my strong conviction that the outlines for every class, studying the gospel in the several organizations of the Church, should pay attention to the principles of our faith in every lesson recital. I find that children, at the time of baptism, are in many instances, entirely uninstructed in the mean-

ing and sacredness of that holy ordinance. These are some of the disquieting symptoms that my work in the Church is constantly bringing to my attention. I throw out these suggestions in the hope that the family and the priesthood and the auxiliary organizations of the Church will see to it that the Savior's parting injunction to Peter may be carried out in this dispensation, *viz*: "Feed my lambs."

May the Lord God of our fathers keep us in his good favor, and may we, through steadfast devotion to him, move steadily on to our place in the world, not that we may glorify ourselves, but do greater service to mankind, and glorify our Father who is in heaven. In Jesus' holy name I ask it. Amen.

ELDER MELVIN J. BALLARD

Surely time has been kind to the Latter-day Saints. I have believed always that time is on the side of right and truth; and those who hold the truth, though misunderstood, can rest contented that time will vindicate them.

I remember an experience in preaching to the public in the open,

THE KEOKUK DAM FORETOLD BY JOSEPH THE PROPHET.

I remember an experience in preaching to the public in the open, when my soul was thrilled with the evidence that God was vindicating his work. It was during the course of some of my early missionary experiences, I was permitted to visit Nauvoo, Illinois. It was on the occasion when there was a gathering of the Military Tract Press Association, being the newspaper men of the western part of the state of Illinois, who met in Nauvoo. They were wearing a badge, upon which was a cut of the Nauvoo Temple, and a description of that house.

I listened to a paper read by one of the editors. He traced the gathering of the Latter-day Saints to Nauvoo, from other sections, told of the rise of the work in that city, the building of the city until it became a city of considerable note, there being twenty thousand people in the city of Nauvoo when Chicago, on the north, was but a village, and St. Louis, on the south, a trading post; and Nauvoo, he said, might have been the great city of the Middle West if the "Mormons" had been allowed to remain there. He told of the prophet's plan to cut a canal across the horseshoe bend of the river and make the lower portion of that city into a splendid commercial center, with the residences and public buildings upon the hill, and the farms extending onto the prairies around it. He also called attention to the prophet's project in a petition which he sent to Congress, asking that Congress should erect a dam at Keokuk, Iowa, to back up the waters of the Mississippi river over what was known as the Rapids, and that by reason of the construction of the dam, greater water power would be developed, and locks could be installed that would enable boats to go over the rapids. The prophet estimated, in his petition to Congress, that the dam would cost

approximately \$7,000,000. And then the gentleman called attention to the recent completion of the dam at the identical site where the prophet forecast it. And later I had the privilege of going down and inspecting the dam, wonderfully built, at the very place, for the purpose of furnishing the locks that would lift the boats up into the higher water to pass over the rapids. And tremendous electric power, power which the prophet could only have forecast by inspiration, was there developed and disseminated in a radius of 400 miles away from that great power site that now is established in connection with the dam at Keokuk—and, strange to say, also, the cost of construction was but slightly in excess of \$7,000,000.

THE LATTER-DAY SAINTS DRIVEN FROM NAUVOO.

After reciting the prospects that were before early Nauvoo, he then told of the prejudices that drove the "Mormons" from that district, and that after they were driven away, those who came in possession of their property did not esteem it of sufficient value to protect the central building, Nauvoo Temple, and through their vandalism, they set fire to it.

But I thought I saw the hand of the Lord in this, and how that he has always made the wrath of man serve him. I felt grateful in my heart that the Nauvoo temple was destroyed, for, unlike its predecessor, the Kirtland temple, it was built for the sacred ordinances of the work of the house of God, while the Kirtland temple was built as a place where these sacred things might be revealed. There was no vestige of any of the interior of the Nauvoo temple left. But, he said, while the blackened walls of the building yet stood, steamboats stopped half a day at the wharf to allow passengers to go up and view the ruins. He remarked that if the building had been preserved, it would have been of great value to that city. He then called attention to the fact that the city had gone down in numbers from its once beautiful Nauvoo of 20,000 people to 1,200 souls, and not a railroad yet.

THEIR JOURNEY WEST—TWO SCENES COMPARED.

And then he traced the Latter-day Saints across the prairies of Iowa into the fastnesses of these mountains, where, he said, wherever they went, the favor of God seemed to go with them. They made the wilderness to blossom as the rose; and while their enemies thought they would perish in the barren, desolate wilderness, or be destroyed by savages or wild beasts, yet they survived and prospered and flourished.

Then he said, when we look at these two scenes, surely we are forced to conclude that there was grave doubt as to whether God wanted the "Mormons" driven away. "If he did want them driven away," he observed, "why doesn't he give today's Nauvoo a broader hint that it was all right. Maybe," said he, "God loved the 'Mormons' better than

he does bigots and vandals." I heard that statement in the city of Nauvoo; and in conversation with many of these gentlemen, they said that the only hope of that country was to have the "Mormons" return again, and there wasn't anything in the way of our coming back; and in my heart, I am sure I express the sentiment of President Grant and the other brethren who have referred to our history and experiences in those states that we have no feeling of animosity nor bitterness in our souls. We pity them, we sorrow for their mistakes, and they today are the losers, while, as Elder Morris has said, we have profited by their action.

DECLARING THE GOSPEL IN THE ILLINOIS STATE CAPITOL.

I remember going from Nauvoo over to the capitol of the state, Springfield, Illinois, and holding a conference of missionaries from northern and southern Illinois. And I remember that two of us, myself and companion, who had charge of these two districts, applied to the governor of the state. It was considerable nerve, I will grant you; but in my youth I was zealous and was willing to ask for anything—and we had the nerve to ask the governor of the state of Illinois to give us the State Capitol building in which to hold a "Mormon" conference. Well, he happily surprised us by granting us the privilege, and that without a dollar's cost to us. We were permitted to use the Hall of Representatives; and before large numbers of people, who filled that hall, we discoursed upon the principles of the glorious, restored gospel and bore witness and testimony that Joseph Smith was a prophet of God, and that the Book of Mormon was true. My soul was thrilled, because, I remember, as I looked about that place and saw on the one side of the rostrum a life-sized portrait, full length, of Abraham Lincoln and on the other side a life-sized portrait of Stephen A. Douglas, I could not help but wonder in my soul, What does Stephen think about it now? For it was in this identical place that Stephen A. Douglas delivered his address on the "Mormon" question, while running for the Presidency of the nation, and proposed that if elected he would apply the knife to this pestiferous cancer "Mormonism," which was a growth upon the body politic, and he would burn it out and destroy it. Well, he did not live long enough to do that, and "Mormonism" came back to his home, into the very place where he was eulogized by his associates for his stand against this work, and yet, here we were, peacefully, at the kindness of the officials of that state, permitted to declare again the glad news that the God of heaven had spoken to Joseph Smith, and that we had a message for all men.

DECLARING THE MESSAGE ON THE STEPS OF THE STATE CAPITOL.

I remember that on the Sunday night of that conference the hall was not large enough to admit all the people who attended, and so we retired to the steps of the capitol, and there were more than a thou-

sand people seated upon those steps when we delivered again the message to them. And that is the outdoor meeting that I had in my mind as I began to speak to you.

While thus addressing these people, I saw by my side, at the entrance of the building, on the public square, the only remaining perfect stone, known as a sun stone, from the Nauvoo temple. There were twenty-four of them, weighing above a ton each, placed upon the top of the twenty-four hewn pilasters of the temple. I had seen portions of these stones elsewhere, but none of them perfect like this, and this was the property of the state, preserved by the state, and guarded by the state against vandalism. Well, I say, as I saw these things, my soul was stirred, and I said, surely God is at work moulding the sentiments of men, altering their will and purpose for the accomplishment of his will and his purpose.

A TEMPLE WILL BE BUILT IN JACKSON COUNTY, MO.

I remember in the city of Independence, to which President Grant made reference this morning, the feeling and the sentiment of the people are friendly toward the Latter-day Saints, that one of the prominent gentlemen of that city, in the commercial club, said to me that he would be glad to see the "Mormons" build their contemplated temple in Independence, and suggested that he thought they could raise \$100,000 in Independence to help us build it. That temple will be built, as well as other things that have been projected by the inspired servants of God, for the Lord knows how to work it out. All we need to do, my brethren and sisters, is to keep on the Lord's side and make him our friend, stand in his favor, keep his commandments, and he will work out the salvation of Zion and her redemption. It is a glorious thing to be alive in this dispensation, to live on the earth today, a glorious thing to live in America, a wonderful thing to live up here, where the Lord appointed the gathering place of his people in the tops of the mountains.

THE MERCY OF GOD SHOWN TO THE SAINTS.

These are the last days, days when the judgments of the Almighty shall be poured out upon the nations of the earth, and the Lord has promised protection to those who would respond to the call—"Come out of her, O ye my people, that ye may escape from the judgments that are to come." He had in mind the need of protection and security and safety for such a people, and so he brought us here, even though it were unwillingly, and as Brother Morris suggested, "we came here willingly because we had to." But we have not had to wait long to see the mercy of the Lord. I thought a few weeks ago, while we were gathering contributions in our special fast meeting for the aid and relief of the distressed in the European nations, how the hearts of the Latter-day Saints, as they gave, should swell with joy to know that the merciful Father had brought our fathers away from those lands, away from the place of distress and of famine. And I want to tell you

that these are but the beginnings of troubles that shall come. O, that they might be stayed, that they might not fall upon the children of men! But light has come into the world, and by reason of the fact that light is in the world, and men have sinned and are sinning against that light, they cannot escape the indignation and wrath of an offended Father, who has been long-suffering and patient toward the children of men. I am sorry to say it, but it is the truth; these are but the beginnings of days of sorrow and distress. We and our children shall rejoice in the years that are to come that our fathers and and mothers had no place to rest in peace or in security, but they had to come here. This is the place! Thank the Lord that we did not stay down in Missouri or Illinois. Already we have seen the hand of the Father. Surely it was a trial to those who were driven from Nauvoo and other places, to which Brother Morris has been calling our attention. Many of them, no doubt, thought the Lord had forsaken them, and yet they did not have to wait long in their mountain retreat to see behind a frowning Providence, his smiling face, having brought them to the only place in this country where there was peace, and where there was security and safety—for the homes they longed to stay with and the habitation of the Saints in that section became the very battle field between the North and the South. And so we are here through the mercy of our Father, for protection and safety against the days of trouble that are to come.

I am glad we did not go to Oregon. I have thought of it many times while traveling in that section of the country—because the Prophet sent a petition to Congress at the time the bill was under discussion to which Brother Morris has referred, asking for appropriations to establish military roads and posts along what was known as the Old Oregon Trail; and the prophet said he would furnish men cheaper than anyone else, and that when we were discharged, we would be near the country we wanted to go to. But the bill was defeated, and the military posts at that time were not established, and so the prophet's plan was not accepted. It might have perchance landed us in Oregon. That was not the place the Lord wanted us to be in, although Oregon was a good country. There would not have come the development to the Latter-day Saints in Oregon that we have received here in this country. It is true we might have become wealthy, for there was an abundance that nature had provided. They have today two-fifths of all the timber in the United States, in the state of Oregon. It has been a source of great wealth. There would have been no building of irrigation ditches, because nature provides an abundance of water, more than 90 inches of rain falls in the Willamette valley every year, enough to drown everybody if it did not run off. The streams were full of fish, and today the great salmon industries of that country are an added source of wealth not placed there by the hand of man. The forests were full of wild game, from which furs were obtained that established the Astor fortunes and others. And yet that

was not the place. We would soon have been surrounded by the old enemy, and there would have been conflict and trouble, and maybe the Latter-day Saints would have become rich and forgotten the Lord. At any rate, we would not have done the work we have done here. Where nature does much for man, man is inclined to do little, or less; but where man has to struggle for his existence, there is the place where his physical powers are developed and his faith increased. There is the place where there is the possibility of growth such as cannot come in any other section of the country. And Theodore Roosevelt, the late honored President of the United States, said, in the great building across the way here, that it was not so much what the Latter-day Saints did as where they did it, that counted. And so it was here that we should develop physical strength and power, by industry, by labor, by toil, by frugality, such as we would not have had to face in any other portion of this western country, either in California or in Oregon. Then there would not have been those circumstances that called forth faith and led us to build a monument like this Sea-Gull Monument that is before us as evidence that here the power and mercy of God were given a chance, an opportunity to make themselves manifest. We needed him here, we had to depend upon him. I will tell you in the midst of prosperity, when men thrive, when everything moves well for them, there is always a natural tendency for them to forget the Lord, and to become self-sufficient and to be confident in themselves. It was so with the Children of Israel when they had before them the armies of the Egyptians and at their back the Red Sea, when they were in imminent peril and they could not help themselves—it was then in mighty faith they cried unto their Father in heaven, and he came to their deliverance, and the waters of the Red Sea were parted, and they were permitted, through his mercy, to be saved. And so it was in the day of their famine for food and for water in the wilderness. When they were in need he revealed himself, but in the days of their prosperity, they were not so near to him. And so in our history, in these trials and difficulties, we have gone to the Lord, or at least the Lord has provided the opportunity whereby we had to come to him, we had to depend upon him; and he has never deserted us nor left us alone in any of these times of trial and difficulty.

OUT OF DISTRESS GREAT GOOD SHALL COME.

There are days of trial undoubtedly ahead of the Latter-day Saints, days when their faith may be shaken, if it will be shaken. I earnestly pray that our Father shall keep such a guard over this Church, over the individual membership of it, that we will never be left to a feeling of absolute independence of him, that we will never become so prosperous that we will feel that we can get along without the Lord's blessing and favor; and if we have had days of difficulty—and we have, brethren and sisters—the whole world has been through days of stress and trouble, financial difficulty and depression, and it is not ended. Great

nations that have never in many years been touched by poverty and by stress and by internal strife, today are being racked in the midst of these distressful conditions. England itself never was in a more serious condition than she is today, with millions of her workers on strike. No man can tell what the outcome of this trouble shall be. Thank the Lord that we live in the land of peace, in the land of security from these things, although we have not very much money just now, although we have not had a very prosperous season. But, my brethren and sisters, I bear witness to you that out of our present distresses, if we are distressed financially, great good will come; lessons that we need to learn, lessons of thrift, lessons of economy, lessons of trust, lessons of faith in the Lord, lessons that shall take away from our heart a feeling of greed and selfishness to want the last dollar, a feeling of sympathy for our brethren and sisters; that we shall be coming toward the point where we are to be our brother's keeper, where we may establish universal brotherhood rather than to be banded in groups contending against other groups, the motive of which shall be pure selfishness in our hearts.

IN THE FALL OF HARD TIMES LET US LEARN THRIFT.

Now, let us learn from the experiences through which we are going, lessons that shall be of value to us. Let us keep out of the bondage of debt; do not get the spending habit, so that if times of short years shall come, we will find ourselves in great distress. It is an excellent thing to save a little, to conserve what the Lord gives us, that if there shall come hard times, we will survive them, for I want to tell you we have not seen the last of hard times. The Lord wants to humble the earth and bring it to a condition of repentance. He knows how to do it; he has said in one of these revelations to the prophet Joseph Smith that days of famine would come, that by fire and hail-storm the crops of the earth should be destroyed; and if the crops of the earth for one season were destroyed, there would be such suffering as we have not dreamed of. And the Latter-day Saints, from the beginning have been taught to save a little, to conserve their breadstuff, so that they may have in their stores supply for man and for beast.

Now, you Latter-day Saints, rejoice in the habitations that have come to us in these mountains, cultivate every acre of ground you possibly can, save every head that the Lord gives you, both of cattle and of sheep, conserve it and preserve it, for it will be important in days that are to come, and do not feel that you won't survive. You will. The Lord is just teaching us lessons of thrift and of economy, and to listen to the council of those who preside over us in our wards and stakes.

A KEY TO SUCCESS.

My advice to the Latter-day Saints who are in debt is that whenever they harvest their crops of grain or shear their sheep, they sell

what the Lord puts into their hands and do not speculate upon it, for the chances are it will bring you into difficulty. You cannot afford to speculate; it is one thing to know how to raise corn, cultivate the soil and tend flocks, and another man's business to know the markets. Now, if you will be wise in this respect, and if you are in doubt, I will tell you what to do concerning your labors upon the farm and in the business in which you engage and all things with which the Lord blesses you. I give you this key—you will find it in the 9th section of the Doctrine and Covenants, that you are to study out in your own mind the best thing, what you ought to do, and when you have reached your conclusion that, "this is the thing I will do about my farm," or sheep, or business, or something else—when you have reached your conclusion, go to the Lord and tell him what you have decided to do, and if that is the thing that you ought to do, he will cause that your bosom shall burn within you, that you will have the conviction, a testimony within your soul, and you will know that the thing is right. But if it is not right, he will take away the feeling to do the thing that you had contemplated to do, that you shall have a stupor of thought and will not have that feeling to go ahead, but shall reconsider it and counsel about it, and go again to the Lord, and go forward when we are sure we are right. But we are to get right, and we have the privilege to enjoy the spirit of inspiration from God. Keep close to him and he will guard us. I testify to you that God Almighty will put into the hands of this people all the means and the wealth and the power he can trust us with, if we will only keep the faith and keep from apostatizing and becoming a law unto ourselves and being selfish. He is just giving us today all we can stand. He will not give us more unless we will prove to him that we will serve him no matter what may come.

AN APPEAL TO THE SAINTS TO PROVE FAITHFUL TO GOD.

I pray earnestly that we shall go forth from this conference, when it is concluded, with a determination that we will show to our Father in heaven that we appreciate what he has done for our fathers, what he has done for us, in bringing us to this place, and that we will manifest that we have the same regard for him and his word that our fathers had, who served him in faithfulness, and whom he heard, and that we shall never lose sight of the fact that we are not here wholly to obtain the blessings of the wealth of the hills and of the valleys and of the things of this world, that these are mere stepping stones which the Lord has placed within our hands as means for our accomplishing his great purposes.

I want to read to you, in conclusion, a few words from the Book of Mormon. Here is a prophecy dealing with our time. You will find these words in the 14th Chapter of First Nephi, where Nephi speaks as follows:

"And it shall come to pass, that if the Gentiles shall hearken unto the Lamb of God in that day that he shall manifest unto them in word, and also in power, in very deed, unto the taking away of their stumbling blocks."

And among the gentiles who came to this country and their posterity were many of the house of Israel, and among them there were those who did listen and who did serve God, and who formed the nucleus of this, his great Church, and the stumbling blocks have been removed through the coming forth of the Book of Mormon and the revelations contained in the Book of Doctrine and Covenants.

"And if they harden not their hearts against the Lamb of God, they shall be numbered among the seed of thy father; yea, they shall be numbered among the house of Israel; and they shall be a blessed people upon the promised land forever: they shall be no more brought down into captivity; and the house of Israel shall no more be confounded."

O, how wonderful, that he who hath been with us and with our fathers, hath vindicated us, hath made us a promise, if we will be true to him he will see to it that we shall not be brought into bondage, nor be confounded! O, can we not trust him? Has he not vindicated us? Has he not been our friend? Has he not wrought out, when the circumstances made it difficult the salvation of this people? He surely has. Now let us not desert him, nor desert his word, for we cannot, in view of the light and the knowledge that have come to us, we cannot close our eyes to these things and become a law unto ourselves, and obtain the favor of Almighty God.

"And that great pit which hath been digged for them, by that great and abominable church, which was founded by the devil and his children, that he might lead away the souls of men down to hell; yea, that great pit which hath been digged for the destruction of men, shall be filled by those who digged it, unto their utter destruction, saith the Lamb of God; not the destruction of the soul, save it be the casting of it into that hell which hath no end;

"For behold, this is according to the captivity of the devil, and also according to the justice of God, upon all those who will work wickedness and abomination before him.

"And it came to pass that the angel spake unto me, Nephi, saying, Thou hast beheld that if the Gentiles repent, it shall be well with them; and thou also knowest concerning the covenants of the Lord unto the house of Israel; and thou also hast heard, that whoso repenteth not, must perish;

"Therefore, wo, be unto the Gentiles, if it so be that they harden their hearts against the Lamb of God;

For the time cometh, saith the Lamb of God, That I will work a great and a marvelous work among the children of men; a work which shall be everlasting, either on the one hand or on the other; either to the convincing of them unto peace and life eternal, or unto the deliverance of them to the hardness of their hearts and the blindness of their minds, unto their being brought down into captivity, and also into destruction, both temporally and spiritually, according to the captivity of the devil, of which I have spoken.

"And it came to pass that when the angel had spoken these words, he said unto me, Rememberest thou the covenants of the Father unto the house of Israel? I said unto him, Yea.

"And it came to pass that he said unto me, Look, and behold that great and abominable church, which is the mother of abominations, whose foundation is the devil.

"And he said unto me, Behold there are, save two churches only; the one is the church of the Lamb of God, and the other is the church of the

devil; wherefore, whoso belongeth not to the church of the Lamb of God, belongeth to that great church, which is the mother of abominations; and she is the whore of all the earth.

"And it came to pass that I looked and beheld the whore of all the earth, and she sat upon many waters; and she had dominion over all the earth, among all nations, kindreds, tongues, and people.

"And it came to pass that I beheld the church of the Lamb of God."

He saw this day. He saw us, here, gathered as we are in the tops of the mountains.

"And it came to pass that I beheld the church of the Lamb of God, and its numbers were few."

Indeed, we are but few—as the President remarked this morning, but a handful in the midst of the mighty hosts that cover the earth's surface.

"* * * And its numbers were few, because of the wickedness and abominations of the whore who sat upon many waters; nevertheless I beheld that the church of the Lamb, who were the saints of God, were also upon all the face of the earth."

And so we are, and in nearly every land of the earth today, our missionaries—almost back to our original numbers, a little more than 1700,—are in the various nations of the earth, declaring this day the message of life and salvation.

"* * * And their dominions upon the face of the earth were small."

Great as they are, still they are small in comparison to others.

"* * * Small, because of the wickedness of the great whore whom I saw.

"And it came to pass that I beheld the great mother of abominations did gather together multitudes upon the face of all the earth, among all the nations of the Gentiles, to fight against the Lamb of God."

If we have not been through that experience, with a combination against us everywhere, with forces arrayed in our great gatherings such as the world's great Christian Citizenship Conference and others! No matter what else they may disagree upon, on one point they are always agreed, to fight the "Mormons."

"And it came to pass that I, Nephi, beheld the power of the Lamb of God, that it descended upon the saints of the church of the Lamb, and upon the covenant people of the Lord, who were scattered upon all the face of the earth; and they were armed with righteousness and with the power of God in great glory.

"And it came to pass that I beheld that the wrath of God was poured out upon the great and abominable church, insomuch that there were wars and rumors of wars among all the nations and kindreds of the earth.

"And as there began to be wars and rumors of wars among all the nations which belonged to the mother of abominations, the angel spake unto me, saying, Behold, the wrath of God is upon the mother of harlots; and behold, thou seest all these things;

"And when the day cometh that the wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth, whose foundation is the devil, then, at that day, the work of the Father shall commence, in preparing the way for the fulfilling of his covenants, which he hath made to his people, who are of the house of Israel."

We stand in that day, when the favor of Almighty God shall be poured out upon his Church in greater abundance than it has ever been. We shall make progress which shall far excel the progress and advancement of the past, if we serve our heavenly Father and do not desert him. And all the promises he has made from the earliest day until this time, concerning the redemption and establishment of his righteousness in the world, are to come to pass not only by this power upon his people, but by reason of his chastisement that shall be upon those who do not serve him.

CLOSING TESTIMONY.

This is God's work. He is in it. He is with those who lead it, I know. The light is in the ship. The great and glorious caravan, the Church of the living God, is moving onward and forward to the accomplishment of its great purposes. And let the dogs bark. They amount to little when they fight God, for they are fighting Him when they fight this work. And we will not amount to much except we be true to this work, for it is God's, and he will not be mocked. When we have light and knowledge, there comes responsibility. Let us each assume it, do our part, get our homes, and with all our hearts serve him, as we never have done before, and set our houses in order and prepare ourselves that we may be worthy his favor to escape the judgments that are yet to come.

For, as I have already remarked, I wish I could say to you that we have seen the end, but I am sorry to say we have but seen the beginning, and yet, so far as this people are concerned, they shall be immune against them, if they will serve God and keep his commandments; for he who hath delivered us, and who hath been the friend of our fathers, he who hath made the wrath of man to serve him, and hath vindicated his servants and exalted his work, will be with us to our redemption and salvation, if we are willing that he shall do it.

May the Lord help us, that we may find favor in his sight, continue to be his people, approved of him, and escape his disfavor and the judgment that shall come upon the wicked and the unrepentant and the rebellious, I pray in the name of the Lord Jesus Christ. Amen.

The congregation sang, "We thank thee, O God, for a prophet." Benediction was pronounced by Elder Junius Romney.

SECOND DAY

The forenoon of the second day was devoted to a special priesthood meeting held in the Assembly Hall at 10 o'clock a. m., Monday, April 4, 1921.

AFTERNOON SESSION

President Heber J. Grant called the congregation to order at 2 o'clock. The building was comfortably filled with representatives and Saints from all parts of the Church.

The congregation sang, "Do what is right."

Prayer was offered by Elder James W. Lesueur, President of the Maricopa stake of Zion.

The congregation sang, "How firm a foundation, ye Saints of the Lord."

ELDER JAMES E. TALMAGE

In common with all the general assemblies connected with our great conferences, this meeting is open to the public, to non-members as well as to members of the Church; and we welcome the visitor, the inquirer, the investigator particularly, and those who are called, conventionally, the strangers within our gates. But I take it to be a self-

WHO COMPOSE THIS VAST AUDIENCE.

evident fact that the very large majority of this vast assemblage comprises Latter-day Saints, those who have come in at the door, those who have received the message of salvation gladly and have availed themselves of it, those who have complied with the requirements laid down by him whose Church this is and whose name it bears, as conditions for membership therein.

These are they who have had and have a living faith in God the Eternal Father and in his literal Son Jesus Christ, our Lord and Redeemer, and in the Holy Ghost, the third Personage in the God-head.

These are they who have become keenly conscious of the need of repentance, and who have in fact become repentant and have offered unto the Lord that most acceptable of offerings, surpassing all the slain bullocks and rams and other bleeding victims on the altars of Israel, under the law of Moses, namely, a broken heart and a contrite spirit.

These are they who have humbled themselves, submitting them-

selves to the hands of men holding authority of God, commissioned by Jesus Christ, and who have been severally by such a one laid beneath the water, and who have come forth out of the water, as though resurrected from the dead, being thus baptized for the remission of their sins.

These are they who have had hands laid upon them in the authority of the Holy Priesthood, for the bestowal of the right and title to the companionship of the Holy Ghost.

WE REJOICE IN THE FORGIVENESS OF SINS.

We have good reasons to rejoice. What boon of greater worth could be offered unto man than the forgiveness of his sins, with the innumerable attendant blessings; to be made eligible for pardon, for acceptance by and before the Lord? To such I need not preach the gospel of baptism, for ye have been baptized. I need not dwell upon the requirements respecting faith and repentance, for ye have manifested the one and the other; but I address myself, nevertheless, more particularly to the Latter-day Saints present, and what I shall say to them I am quite sure will hurt none others who may be with us, our welcome visitors who have not yet come into the Church, who have not yet complied with the requirements laid down by the Lord, our Master, as the conditions of citizenship in the kingdom of God.

Yes, we have been baptized for the remission of our sins. To remit, in the sense in which we speak of sins being or having been remitted, is to grant pardon for the offense, and to annul, suspend, or render inoperative the penalty which otherwise would have been inevitable. A question arises in my mind. Are we, you and I, Latter-day Saints, retaining the remission of our sins which we received through obedience to the law of God?

ARE WE RETAINING THE FORGIVENESS OF SINS?

Remission, the pearl of great price, was ours. It is a fit subject for individual inquiry—Is it now yours and mine? Is it ours still?

The righteous Nephite, King Benjamin, toward the close of a forceful address, which he offered on the occasion of his yielding up the authority of kingship unto his son, admonished the people most earnestly to retain the remission of sins which they had received through their baptism, to make it perpetual. And Alma, prophet, high priest, and chief judge, rejoiced when he found that a great part of his people had verily retained the remission of their sins. I refer you to the Book of Mormon, Mosiah, chapter four, verse twenty-six, for the first instance, and to Alma, chapter four, verse fourteen, for the second. Neither you nor I will waste time by reading it again, nor in pondering upon the principle embodied therein—the retention of the blessing of remission of sins.

But perhaps one may ask: Having received a remission, are we not forever entitled to it? Is it possible that God can give and then take back? Let us rather say, it is possible, and all too commonly a reality, for men to receive and then to forfeit. You note that baptism for the remission of sins is the first ordinance specified and the third principle named in our ordinary summary and arrangement of the principles and ordinances of the gospel. It has been beautifully called the gate to the kingdom, whose keeper is the Holy One of Israel. Blessed is he whose sins are forgiven, remitted; but this remission comes as no capricious act, as no favor in the sense of a discriminatory gift, even from God; for he is a just God and he remits sins according to the law of God, which combines both justice and mercy.

The mercy of God is extended unto those who make themselves eligible to receive the gift. God desires to be merciful to us and oftentimes we block his way. He desires and yearns to bless us in some particular, and oftentimes we make it impossible for him so to do, because we do not comply with the conditions that render us eligible for that exercise of the divine power.

THE LORD CAN GIVE AND RECALL, PRONOUNCE AND CHANGE.

That the Lord can pronounce and change, that he can give and recall, is attested by scripture after scripture. There comes to my mind the parable spoken by the Son of God while He was in the flesh, known to us as the parable of the unmerciful servant, in which we find that though one was forgiven, that forgiveness was revoked, because he forfeited his right to it. He did not retain it, he did not keep it. Not to take time here to read it in full, I commend the parable

AN ILLUSTRATION FROM ANCIENT SCRIPTURE.

to you for perusal. You will find it recorded in the eighteenth chapter of Matthew, beginning with the twenty-third verse. It tells the story of a man who was deep in debt. He owed his creditor the enormous sum of ten thousand talents, and being unable to pay he was greatly disturbed when his lord called for payment, and he pleaded for time saying: "Lord, have patience with me, and I will pay thee all." Now, the lord of that servant was moved with compassion and loosed him and instead of giving him time in which to pay, he forgave him the debt, so merciful was he, so full of kindness and goodness, almost above that of men. But that same servant went out, and, meeting on the way one of his fellow-servants who owed him a paltry hundred pence, seized him by the throat and said: "Pay me what thou owest," and the fellow-servant fell down at his feet and besought him, saying: "Have patience with me, and I will pay thee all." One would have thought that the very similarity of the plea of the small debtor, in words so like those of the plea he, the greater debtor, had made immediately before, would have moved him to re-

membrance, but he would not, and he cast his fellow-servant into prison, according to the law of that day, whatever we may have to say as to the justice of it. When the other servants saw that they were sorry, and came and reported the matter unto their master. Then the lord of those servants, after that he had called the unmerciful one, said unto him: "O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldst thou also not have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every man his brother their trespasses."

The sin of unforgiveness, hardness of heart, cruelty, herein exemplified, is but a type of sin in general. Let us note the fact that though the lord of that servant had forgiven him his debt, had canceled it in fact, yet when he learned that that servant was no longer humble, that he did not live so as to be worthy of the mercy extended to him, he reversed his act of remission, recalled his forgiveness and demanded of the wicked one payment in full. The blessings of the Lord are always conditional, the condition being our living up to the requirement making us fit recipients of blessing.

The act of baptism does not simply blot out the sins of the past and enable us to begin with a new start, but it provides that if we have submitted to baptism worthily, we are entitled to remission of sin, that is, if we try to do our best, so as to be worthy of that boon.

It is not required nor is it allowed that we shall be baptized over and over again with the thought of wiping out our sins up to date; but it is ordained of God that having been baptized, after manifesting true faith and sincere repentance, if we shall live to be worthy of the remission of sins, through continued repentance, through our unfailing efforts to overcome, through our course of good works, doing unto our neighbors as we would have them do unto us, and in short, through our continued compliance with the commandments of God, we shall have our sins remitted, if they be not so heinous as to be unforgivable.

AN ILLUSTRATION FROM MODERN SCRIPTURE.

The scripture I have cited is ancient; the parable, while truly as applicable today as ever, is nevertheless many centuries old, so far as its record is concerned. In this very day in which we live the Lord has spoken, and that very definitely, concerning this matter. We find recorded in the 56th Section of the Doctrine and Covenants: "Behold, I, the Lord, command, and he that will not obey shall be cut off in mine own due time, and after that I have commanded and the commandment is broken." It is necessary to bear in mind, as the first paragraph indicates, that this revelation is addressed to the people of the Church:

"Hearken, O ye people, who profess my name, saith the Lord your God." Unto them he declares that the Lord does command, and he that will not obey will be cut off in the Lord's own time. Now please note the next verse.

"Wherefore I, the Lord, command and revoke, as it seemeth me good; and all this to be answered upon the heads of the rebellious, saith the Lord."

Only the rebellious, those who will not obey the commandments of God are to be thus dealt with, are to have their blessings revoked; only these will forfeit the blessings to which they were entitled. In another revelation given shortly after that, Section 58, the Lord takes people to task because they were in the habit of saying—and he might well take some of us to task, for we still say it—that the Lord doesn't keep his word, that he makes promises and fails to fulfil them. The Lord makes explanation; let me read a few verses leading up to that particular declaration:

"Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

"For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward,

"But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned.

"Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments?

"Who am I, saith the Lord, that hath promised and hath not fulfilled?

"I command and a man obeys not, I revoke and they receive not the blessing;

"Then they say in their hearts, this is not the work of the Lord, for his promises are not fulfilled. But wo unto such, for their reward lurketh beneath, and not from above."

THE LORD GIVETH AND TAKETH IN RIGHTEOUSNESS.

The Lord is guided by righteousness. In righteousness he giveth and in righteousness he taketh, and blessed be his name.

The sacrament of the Lord's supper has been provided as an ordinance whereby at frequent intervals we can testify unto the Lord that we are still under the covenant that we have made with him by baptism, even witnessing unto God, the Eternal Father, that we do always remember his Son, our Redeemer; that we still bear his name; that we desire and intend to keep the commandments which he has given unto us—and all for this great purpose, that we may always have his Spirit to be with us. Thus we may retain the blessings that we have hitherto received, making them ours throughout time and for eternity. And I cite you to one more scripture which, consisting

THE GREATEST DECLARATION ON THE SUBJECT.

of but few lines only, is perhaps the greatest declaration of its kind on record, and the best summary that I can possibly give unto you in

connection with this thought, as recorded in the 82nd Section of the Doctrine and Covenants, 10th verse:

"I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise."

Let us keep the commandments of the Lord. Then, by his own word, he is bound to give unto us the blessings that have been promised; but when we do not do what he says, when we go back upon our covenant, we forfeit. May we retain the remission of our sins I pray, in the name of Jesus Christ. Amen.

ELDER SEYMOUR B. YOUNG

(*Of the First Council of Seventy.*)

My beloved brethren and sisters: I have the honor, once more, of standing before you in the General Conference of the Church, in this great building that has witnessed so many gatherings of the Saints. I believe that all persons, making units of this congregation today, have come here with a prayer in their hearts that they may receive blessings, that they may receive new light and intelligence as a guide for their feet and a prompter for their conscience, to lead and direct them in the future, in the way of truth and right.

We have been favored with discourses from our brethren, and I believe that I echo the sentiment of every one, that we have received a blessing from the Lord, and the remarks and the sermons given by our brethren, leaders of the Church, have found a ready place in our hearts, because we are in need of this kind of instruction and in this way proper impressions are made on our lives, from time to time. I rejoice in being a member of the Church of Jesus Christ of Latter-day Saints. I remember very well the day I was baptized, when eleven years of age. I missed the opportunity of being baptized sooner, or I didn't have an opportunity, for the reason that, when my father's family emigrated from the city of Nauvoo, just prior to his leaving his home in that city, he took my elder brother and my elder sister down to the Mississippi river and baptized and confirmed them members of the Church. I was only seven years of age and he explained to me that I could not receive baptism and become a member of the Church until another year. But I pleaded with him, and he finally yielded the point and took me into the Mississippi river and baptized me for my health. And that satisfied me for the time. An opportunity for baptism again did not present itself until I was eleven years of age.

I remember very well the day and the person who officiated. Doctor Orin P. Lee, was the one that administered to me that sacred ordinance. Just near by the bank of the creek where the baptism occurred lived my uncle, Phineas H.

Young. I returned to his home after baptism, and there I met with a man somewhat famous in the history of the Church, namely Oliver Cowdery, one of the three witnesses of the Book of Mormon, one who wrote the manuscript of the Book of Mormon as the interpretation fell from the lips of the Prophet Joseph Smith. Oliver Cowdery was numbered as the second elder in the Church at the time of its organization, in 1830, on the 6th day of April. He had left the Church some years after and had engaged in the practice of law. On one occasion an opposing counsel said: "How can you listen to a man who has proclaimed that he is a follower of Joseph Smith, the 'Mormon' Prophet? How can you accept of his testimony, when he is far off in his calculations of things that occurred in a most natural way, and he looks at things from a spiritual standpoint, so he claims, and was at one time an associate of Joseph Smith, the 'Mormon' Prophet, and received a revelation, so he states, from the Lord?" Oliver Cowdery, after the gentleman had exhausted his tirade of ridicule, arose to his feet and said: "May it please your honor, I was once a member of the 'Mormon' Church. I was associated with the Prophet Joseph Smith, but through my own weakness I have been disfellowshiped by that people, and I am sorry that this ever occurred." And with tears streaming down his face, he declared that if the opportunity ever presented itself, he would again ally himself with the "Mormon" Church. When he came up to Kanesville to visit, at the conference held in 1848, under the direction of Apostle Orson Hyde, he stopped at the house of my uncle, Phineas Young, and that is where I met him. Oliver Cowdery had come to Kanesville for the purpose of asking to be again admitted a member of the Church. He had repented, so he declared, and on the stand the following day, in making the request to President Orson Hyde, said: "I do not ask for place or power or station or any responsible position. All I ask is that I may be again admitted a member of the Church of Jesus Christ of Latter-day Saints, and die with my record a member of the Church." His request was granted and he returned to Richmond, Missouri, and in a few months, died and was buried there. Early in the 70's another witness, also one of the principal witnesses, Martin Harris, came to Salt Lake valley. He, too, had seceded from the Church. He came to Utah with a desire to again be identified with this people, and made his request to President Brigham Young. In bearing his testimony that day, I remember that he made these remarks: "I had the honor, said he, "of being the scribe for the Prophet Joseph Smith in translating a portion of the Book of Mormon, but through my carelessness and through my want of foresight, the manuscript that I had written was lost, and never regained, and I justly received censure and reprimand from the Prophet Joseph Smith. Now I have returned to the bosom of the Church with the hope and prayer in my heart that I may again be admitted a member. His prayer was also granted. Soon after he moved up to

Clarkston in Cache Valley and died there, and his body was buried in the cemetery of that place.

The testimony of those two men, I have always remembered, and as they bore them personally they seemed overwhelmed with grief and sorrow to think they had forfeited their membership in the Church and their rank and their standing as they had it at first. Men who receive the testimony of the gospel, men who receive the witness of the divinity of the mission of the Prophet Joseph Smith, men who receive a witness of the divinity of the Savior and his great mission, seldom see the way to repent after they have lost the faith, but these two men seemed to be specially favored of the Lord, and the gift of repentance had not entirely been blotted out from their hearts, and according to their prayers they were restored again as members of the Church.

I remember very well that soon after President Brigham Young had returned to Winter Quarters, from his pioneer visit to Salt Lake Valley, on the 5th day of December, 1847, the Twelve gathered in the house of Willard Richards, one of the Twelve Apostles, the one that was ordained in Manchester, England, in 1840. If you remember the history of this good man, he was chosen an apostle before he left for England, at the time of President Young's mission to that country, but was not ordained until they arrived in Manchester. There were five of the Council of the Twelve found in the city of Manchester at that conference, and the proposition was made that Willard Richards be ordained an apostle, there and then, making him the sixth member of the apostles in that old country at one time. He was accordingly ordained by President Brigham Young, the president of the Twelve Apostles. On this 5th day of December, 1847, the Twelve gathered together and chose and elected Brigham Young to be the prophet, seer and revelator to and president of the Church of Jesus Christ of Latter-day Saints in all the world—that was the exact wording. How this last sentence thrilled me. President Brigham Young chose for his counselors, Elders Heber C. Kimball and Willard Richards. I know that the Saints universally acknowledged President Brigham Young as the president and leader of the Church, before he was called and set apart by the rest of the apostles, for when Colonel Allen, the United States enlisting officer, came up from Fort Leavenworth to Mount Pisgah, there were several of the Twelve encamped at that point. He made his errand known to them and asked if it were possible for him to get an enlistment of five hundred able-bodied men from the camps of the "Mormon" people, to go to Mexico to fight the battles of our country under General Zachary Taylor. The brethren listened to his request and then said: "We cannot decide this question for you, Colonel Allen. There is but one man that can decide it. That man is President Brigham Young. He is at the

present time encamped near Council Bluffs, on the Missouri river. If you will take the journey with us, we will go to his camp, and you may ask him that question and obtain his answer for yourself." The question of raising five hundred able bodied men from the camps of the Saints thus leaving their wives and children and aged parents to the mercy of the camp of the plains, without a supply of food and clothing and covering, seemed appalling to everyone; and, as I remember, the majority of the apostles did not take the request kindly, but after discussing the matter, President Brigham Young said: "This call must be answered. We must furnish the men. It is a trial of our faith. It is a test of our loyalty, and we propose to furnish the men as the Government requires."

Many a test has come to this people, many a trial to their faith. In the loss of the Prophet Joseph Smith and the Patriarch Hyrum Smith, and then finally, as one leader after another had passed away, yet this eternal truth and testimony of President Brigham Young has always found a ready echo in the hearts of every Latter-day Saint. He said when the news of the martyrdom reached him in Boston, "although the leader of the Church, the Prophet Joseph Smith, has been taken away from us by violence, his blood has been spilled, he has sealed his testimony, but he did not take with him the Priesthood of the Son of God. That is still on the earth, the Twelve Apostles are still the representatives holding that power and that Priesthood, committed to them by the Prophet of the Lord.

And so it has been, from time to time, and today we are honored again with having a full organization of the First Presidency of the Church and the quorum of the Twelve Apostles. And always the Saints have recognized at a glance the leadership of the man that has been chosen to lead Israel in every age of the history of the Church; and today, my brethren and sisters, you are assembled here in this great conference, rejoicing in the fact that the Church is growing, is marching on, is increasing in strength and power, commensurate with the humility and the firm, determined action and devotion of its members. As they devote themselves to the cause, so the Lord increases his blessings upon them. So their reward is sure, as sure as they work for it unselfishly. Today we are requested to promulgate the principles of truth in our own communities. There are many non-*"Mormons"* living in our midst. The Seventies quorums have been requested to furnish missionaries to carry the gospel to these worthy citizens that have lived in our midst, some of them for many years past. I met one of our brethren recently who said: "I saw a gentleman who has been a neighbor of mine for years. Said he, 'I have been to your meeting tonight, and I didn't know before that the *"Mormons"* believed in Jesus Christ as the Savior of the world, and I did not know that you had any faith in Jesus Christ, that you taught that he died, that men might

live.' 'Where have you been? Haven't you attended our meetings before?' 'No, this is the first time I have ever attended a "Mormon" meeting since I lived in your community!'" The necessity of preaching the gospel here at home became apparent to the officers of the wards and the stakes of Zion, and now this movement of preaching the word to all of our neighbors and of giving them a chance to know of the divine calling of the Prophet Joseph and the result of his labors, and the doctrines that we believe in, will reach these people who live in our communities, who have not known it heretofore. And this I believe is a step in the right direction, and is going to result in very much good, and many people will be won to a knowledge of the truth without cost or without very much sacrifice of time and means. A soul here in Zion is just as precious as a soul that is saved abroad in the nations of the earth, where it takes many hours and days and weeks of time and considerable expenditure of money to convert each one. The principles of the gospel are just as acceptable to those who are honest in heart, who live in our midst, as those who live far away, and the elders seem delighted with the work that they are engaged in, and seem intent upon carrying the principles of the gospel to their neighbors, evincing, more than ever before, that they have accepted of those two great commandments given unto them: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul; and thy neighbor as thyself." May this be our prompting sentiment continually, that we seek the welfare of others, that we seek to serve one another, that we seek to do good to our fellow men and to win those who do not know the truth, to a knowledge of the same, at any sacrifice that we are called to make, devoting our time and our best energies to the spread of the gospel of the Lord Jesus Christ, that we may stand approved and acquitted all the day long, and be acceptable to him, that we may have the spirit of the gospel within us continually, and the knowledge of its great truths burning within our hearts, desiring only to give these evidences to others that they may profit by them. I pray that we may be faithful to this end, in the name of Jesus Christ, Amen.

Ralph Jensen, of Heber, and David Cook, of Syracuse, sang a duet.

ELDER BRIGHAM H. ROBERTS

(Of the First Council of Seventy.)

Elder Orson F. Whitney, in the course of his impressive remarks yesterday afternoon, very solemnly declared, referring to our faith, our Church, and all that we believe and all that we are doing—"This is the work of the Lord." Now, is it? I wonder sometimes when we

say those things, and when we listen to them, if we really gather into our consciousness all that that means; or whether, in many instances at least, it takes on the nature of a mere form of speech, and we fail to realize all that is involved in a declaration of that kind. I never arose before a congregation, perhaps, where I felt less disposed to undertake the task of speaking to the people than I do here and now, this afternoon. After Brother Young, of the First Council, was called to address you, and the likelihood of President Grant continuing to call upon the members of the First Council of Seventy to address you in the order of their standing, made it likely that I might be the next called upon, I have been able to think of nothing else but just this declaration that was made by Elder Whitney, and which in some form or other, has been expressed, I think, by every speaker in this conference; and since this is the only idea present in my mind just now, I propose to work upon that for the few minutes that I am to speak to you.

And now the question: Is this work we are engaged in the work of the Lord? And if it is, then just what is involved in that statement? Why, this is involved in it, to get over the grounds very hurriedly, and touching only the high points in relation to things. If this statement of our brethren, made in various forms, is true, then God the eternal Father, the Creator of heaven and earth, and of worlds and world systems, through Jesus Christ his Son—together with his Son Jesus Christ—appeared unto a mortal man, unto a young man, Joseph Smith, and the Father introduced to him Jesus the Christ, He who was taken by cruel hands and crucified, as the scriptures say, for the sins of the world; and as he himself declared over here on the American continent, by his own mouth, that He was the Redeemer, and had been slain for the sins of the world. These two heavenly personages appeared unto this young man and proclaimed what they alone were competent to proclaim, that all the religions of the world were untrue, that men were teaching for doctrines the commandments of men, that they had forms of godliness, but denied the power thereof, and for him to follow after none of these, but giving him a promise that if he was faithful he would be chosen as an instrument in the hands of God for re-establishing the Gospel of Jesus Christ, and restoring the Church of Christ again in the earth. Now, if this work that you and I are connected with is indeed the truth, then that splendid but awful vision and announcement is a reality.

Next it is declared, as a truth, that a new volume of scripture was revealed—a book making known the history of nations that flourished in past ages upon the American continents, the ruins of whose civilization we are more or less acquainted with through its surviving monuments in various parts of America. It purports to be a record of the hand-dealings of God with millions of people who lived and died upon these western continents, among whom God raised up in-

spired men to teach and instruct them in righteousness; to tell them also of the plan of life and salvation devised from before the foundation of the world. These prophets held divine authority to teach the plan of life and salvation. Also in the Book of Mormon is an account of the most splendid vision that is of record, on the appearing of the resurrected Christ to man. He appeared to the survivors of the awful cataclysms and earthquakes and tempests and destructive storms that passed over these lands of America during the crucifixion and the entombment of the Christ, and proclaimed himself to be the life and light of the world and the savior of men. If what we say in our general testimony be true, then this volume of scripture, containing the testimony for God of sleeping nations, is a verity.

In connection with the Prophet Joseph Smith, three other men received divine testimony of the verity of that work; for three men, namely Oliver Cowdery, David Whitmer and Martin Harris, testified that an angel from heaven came down into their presence and showed to them the original plates from which the Book of Mormon was translated. In their presence he turned over the leaves of this ancient record and they curiously observed the engraving and saw that it was of fine workmanship. This angel declared unto them that the book had been translated by the gift and power of God, and was true; while the very voice of God, Creator of heaven and earth, the sustaining power of all worlds, who holds them in exact balance, and has the universe under the control of his almighty will—He commanded them to testify of the truth of this record. If our testimony that the work in which we are engaged is the work of God is true, then the Book of Mormon is true, and all that is in it is true.

When the young men, Joseph Smith and Oliver Cowdery, were engaged in the work of translating the Book of Mormon, the question of baptism came up in their minds, its purpose, its form, what was accomplished through it. That question they referred through prayer, to the Lord. Then John, the Baptist, the one above all others who would know all about baptism and who would be a perfect instructor of that ordinance and doctrine, he whose hands held the body of the Christ, the Son of God, when he buried him in the waters of baptism—he came and gave instructions on this important subject, and directed these men to baptize each other; and conferred upon them the authority to preach repentance and baptize others. Again, if our testimony to this work is true, then Peter and James and John, who seem to have constituted an inner circle within the college of the Apostles in the days of the Christ, who were with the Christ on several special occasions and who seemed to receive special attention from him and privileges from the Christ—these three men, to one of whom the Christ had said: "I give unto you the keys of the kingdom of heaven"—these three apostles came and conferred the Priesthood after the order of the Son of God, upon Joseph Smith and Oliver Cowdery.

That is a verity if our testimony is true; and being true what an important thing it is! Inspired and instructed by the commandments of God, these men, now holding the holy apostleship, proceeded to organize once more the very Church of Jesus Christ upon the earth by divine appointment and under divine authority.

Subsequently, when the fulness of times for such things had come, then Moses, Elias and Elijah appeared in the Kirtland Temple and bestowed upon these men the keys of authority and power they held while they were on the earth. Moses restored the keys for the gathering of the children of Israel; Elias, perhaps the patriarchal order, together with the keys or authority that unlocked the knowledge that was to link together the families of men in all nations, and that the Lord shall at the last combine into one family all the children of men. Elijah restored those keys of authority that shall turn the hearts of the children to the fathers, and doubtless the hearts of the fathers to the children. All of these things, and each one of them, are true, if our general testimony is true. The renewal of the promises and the hopes and assurances of the resurrection from the dead included in the work we call the work of God, is also true. Our hopes in Christ Jesus our Lord are not limited to our hopes and visions of things in this our mortal life. We have hope anchors within the vail that hold. The vail is rent to our vision and we see a race redeemed and raised from the dead, for as in Adam all died, so in and through the Christ shall all be made alive. And the race shall be united—bound together in the golden chains of God's love and human love. The same unity that abounds and holds in the government of the universe, will obtain as to the race of men. A unity akin to that which unites in one the Holy Trinity—the Father, the Son, and the Holy Ghost. Now, when we say that this Gospel, Church and priesthood of ours is the work of the Lord, that this is the truth, this is what we mean: All these things that I have enumerated, severally and collectively, are true. Being true, how splendid, how glorious all this is! What strength; what power; what faith; what hope; what unity; what benevolence; what love, ought to and will and does abound with a people whose faith is founded upon these great truths that are involved in our faith and in our Church! The world is beginning to take note of the effect of a people having such a faith as this, as it begins to be manifested in the lives of the Latter-day Saints; and the world is going to take more note and yet more note of this as the years pass. The little "all hails," now given to the successful system of the religion that is fostered and advanced by the Church of Jesus Christ of Latter-day Saints, is insignificant in comparison with that greater "all hail," that shall yet come to the work of God of which we testify.

For a moment let me call your attention to how this work has been built up by witnesses for God. When the Lord would commence this great dispensation of the fulness of times, a dispensation

in which all other previous dispensations will come pouring into, as streams find their way to the ocean—when he would begin this great work of establishing faith in the world, he began by creating a witness for himself, one who could testify that he had seen, that he had heard, that he had received instructions from the very lips of the resurrected Son of God, and that in the presence of the Father—God raised up one who could go among men and testify that he had seen and heard and had been instructed by the God of the whole universe. God raised up that witness to himself, and though he was young and inexperienced, and though persecuted for his testimony, reviled and mocked, men could not move by one hair's breadth that witness for God from the truths that he had proclaimed. Unpalatable as it was to have to say to the inhabitants of the earth that they were all wrong, he did it, though it tested even his strength. He was a good and true witness.

Then when the Book of Mormon was brought forth, the Lord found and equipped with knowledge the three men whom he would have testify to the truth of the book; and these witnesses testified and were true to their testimonies. No matter what else happened to them, how foolish they may have been, or how stubborn they were as to other matters, they remained true to the thing that God had called them to be witnesses of. They were good witnesses and I do not know but what something of strength has been added to the weight of their testimony by reason of the experiences through which they passed, for in good report and evil report, in the Church and outside of it, they remained true and steadfast to that testimony which, from the nature of it, I cannot conceive how it could be possible for men to dare to depart from, and they not depart from it. Well, these three witnesses were commissioned to go and find twelve other witnesses, special witnesses to these great truths that God is unfolding in the dispensation of the fulness of times; and they found the twelve witnesses who became the twelve apostles of the Church, especial witnesses of the name of Christ in all the world, holding the keys of the ministry of the Church in foreign nations—in all the world; so that when the door of the Gospel is to be opened to any nation, one or more of these men holding these keys of authority and power, go to these nations and open the door of the Gospel formally, for the proclamation of the truth. There is a long list of such openings of doors of the Gospel to various nations, and in each case it has been done by one of these men holding this divine commission and authority. But you begin to see how the work is built up by witnesses. It will readily be seen how twelve men are not equal to the task of making proclamation of the Gospel in all the world; and so assistants are provided. Men are gathered into quorums of seventy, and each quorum is presided over by a council of seven men, a different presidency from any of the other quorums of the Church, and doubtless for the reason that these quorums need to be well nigh indestructible at the

head, so that several of them may be called away and go upon missions for some length of time and yet not disrupt the organization. Well, these men are called to be especial witnesses of the Lord Jesus Christ in all the world, to testify of Christ as well as the twelve special witnesses, or apostles. They are to testify of his divinity, that he is indeed the very Son of God, chosen as the Redeemer of the world, in whose name only may the children of men hope for salvation; also they are to testify of the resurrection and the eternal life of man through Jesus Christ—that eternal life which, we are told, God, who cannot lie, promised before the world began. Well, these men, the twelve and the seventy, are chosen to be witnesses of these things which God is unfolding in the world. So, indeed, are we all witnesses—all have the right to have the witness of God's spirit to their own souls that all this mass and volume of truth is true, is the word of God; so that in a way all the Saints may receive the witness of these things, and stand up before each other and the world and say as Elder Whitney and the rest have said here, that this work is God's work.

Now, I happen to be one of the Seventy, one chosen to be officially a witness for the Lord Jesus Christ; and having reviewed all these developments of the work of the Lord, involving as it does this blessed thing to have our sins forgiven, and oh how much that means! It has been my fortune, good or ill, to come in contact with men whom I have seen laboring under a very agony of mental and spiritual distress because of their sins. I have seen them break down and cry out in their agony that they would be willing to give a right arm if only such, and such things as they had done could be undone. They would gladly give their lives if their hands could only be washed clean of the crimson stain of human life. I have seen men under the stress of agony until I have, in part at least, been led to appreciate how blessed the boon is that we may have forgiveness of sins. One other of the great gifts, and one of the greatest mercies of God, is to receive under the divine authority established here by the revelations of God, and existent in the priesthood, the right to be baptized of the Spirit that a baptism takes a poor human life up into union with the Spirit life of God. Who shall be able to tell how great that blessing is, to have God's strength become available to man as strength; his wisdom for guidance to become man's wisdom; God's strength to resist evil, his power to persist in good is given to man. What a boon it is to have one's spirit united with the Spirit of God by which we become spiritually alive, and restored to that blest state that men enjoyed before that thing we call the "fall" had happened. Now, in the presence of all this, I exercise the office of my calling as one of the witnesses of the Lord Jesus Christ concerning these things. Without argument, without debate, without even an elaborate statement of the things that are true, only having brought before your vision just how large a thing it is to say that this is the work of the Lord, and depending

now upon the spirit that is within you, and by which you too know the truth, with nothing between us, standing more than heart to heart, spirit touching spirit, your spirit meeting mine, our spirits congenial to the truth and of such nature that when we hear the truth we know the truth; now, in this attitude, I solemnly declare to you that these things that make up our history, and make up the development of the Church and kingdom of God, as we know it, I say to you that each one of the great things, and above that, all of them together, are true. And I say it conscious that I am speaking where God hears and takes cognizance of things that are said, and will hold men to an accountability for what they say. I say unto you, in very deed, and out of a clear conscience, and with a consciousness of it being approved of God—I say to you, these things are true; and being true, how strong, and noble, and brave, and broad a people the Latter-day Saints ought to be!

O God, the eternal Father, in the name of thy Son Jesus, the Christ, our Redeemer, with all my heart and soul I thank thee for a knowledge of these great truths. Seal them upon our hearts. Let us, O Lord, gather unto our souls the strength and the power that come from thee; and Thine be the power and the glory forever and ever, worlds without end. Amen.

PRESIDENT HEBER J. GRANT

CONCERNING THE JEWS.

Some of you may be familiar with the agitation that is going on at the present time, in the publications, against the Jewish people. There should be no ill-will, and I am sure there is none, in the heart of any true Latter-day Saint, toward the Jewish people. By the authority of the Holy Priesthood of God, that has again been restored to the earth, and by the ministration, under the direction of the Prophet of God, Apostles of the Lord Jesus Christ have been to the Holy Land and have dedicated that country for the return of the Jews; and we believe that in the due time of the Lord they shall be in the favor of God again. And let no Latter-day Saint be guilty of taking any part in any crusade against these people. I believe in no other part of the world is there as good a feeling in the hearts of mankind towards the Jewish people as among the Latter-day Saints.

The congregation sang, "Now let us rejoice in the day of salvation."

Benediction was pronounced by Elder William L. Jones, President of the Moapa stake of Zion.

Conference adjourned until 10 a. m. Tuesday, April 5, 1921.

THIRD DAY

Conference continued in the Tabernacle, Tuesday morning, April 5, 1921, 10 o'clock.

President Heber J. Grant announced the opening of the service. The congregation sang, "High on the mountain top."

Elder Andrew Kimball, President of the St. Joseph stake of Zion, offered the opening prayer.

The congregation sang, "O, say what is truth?" the favorite hymn of the late President Anthon H. Lund, as announced by President Heber J. Grant.

ELDER STEPHEN L. RICHARDS

"Sweet are the uses of adversity,
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in his head."

For a good many months we have been laboring as a people under distressing circumstances.

THE FINANCIAL CONDITION.

The financial conditions which have prevailed have brought many of us a keener appreciation of our reliance upon the Lord. Everywhere, so far as I know, throughout the communities that go to make up the body of the Church, the situation has been fraught with financial difficulty. Men have discovered that they could not continue as they had been wont to do, for the last several years, in high living, in more or less of extravagance, and sustain their financial positions. I have wondered if this lesson has not been brought to us for the purpose, in large measure, of vindicating the counsel and advice and the policies of the Church, extending over many, many years.

OUR TEMPORAL AFFAIRS TAKE ON RELIGIOUS SIGNIFICANCE.

It is sometimes said that we have a great economic mission. I think perhaps the use of that phrase is not calculated to define quite the exact situation, because I take it, the Church has no economic mission as such. The function that it plays in the economies of our people and of the world is a function that is merely coincident with its great purpose, which is to establish the kingdom of God and to provide, through the facilities which it offers, opportunities for the development of men and women in conformity to the principles and the truths of the everlasting Gospel. Our temporal affairs take on a religious significance and importance, not merely because they are

temporal affairs, but because we interpret our religion in terms of life and living. There can be no salvation hereafter, in our conception of things, unless there be salvation here. We hope for the everlasting rewards which are to come to those who are faithful, by the devotion of our lives to the service of our Master here on earth. It is because we so inextricably interweave our temporal lives with our spiritual ones that we regard our temporal affairs as being elemental in our spiritual salvation.

THE ECONOMIC MISSION OF THE CHURCH.

Having in mind this conception, the Church does have a great economic mission in the world and particularly among its people. I have had some opportunity in the assignments made to me by the presidency of the Church in the last several years, to make some observations with reference to the place and function of the Church in the temporal or financial affairs of the people, and I desire to take this opportunity to give to my fellow members of the Church the benefit of my own observations and my testimony upon this important subject—I say important because I recognize the fact that throughout the Church, among all men and women, their temporal or financial affairs constitute a very important part and feature of their lives.

The Church has always assumed a position of helpfulness. In order to render the service which it considers it ought to render, it has undertaken to give support to various commercial and economic enterprises in order to promote the general welfare of the people. No little criticism has been directed, both on the part of the membership of the Church, or at least a limited portion of the membership of the Church, and from outside sources, toward this engagement in economic affairs.

When we are confronted with adverse conditions we come to learn the advantage which accrues from the association of the Church in the business affairs of the people. I believe that aside from the great mission that the Church has performed in stimulating legitimate industry and enterprises among the people, the Church does now perform (and it is brought forcibly to our attention in these strenuous times), a great mission in stabilizing business of our communities. I give it to you as my deliberate judgment that had it not been for the influence which the Church has exercised in the fundamental business affairs of our part of the country during these strenuous times we would have seen catastrophes that would have made us tremble. It is my belief that were it not for the fact that the president of our own Church stands at the head of some of the commercial institutions of our intermountain country, they could scarcely have stood under the conditions which these hard times have laid upon us.

I regard the whole situation as a vindication of the inspiration that has come to the leadership of our Church. For my own part, I

here and now repent of any thought or criticism that has ever been in my heart for the participation of the Church in the temporal affairs of the people, and I believe that the present situation warrants a similar attitude on the part of any man or woman in this Church who may have entertained the notion that it is wrong for our leaders to concern themselves with these temporalities that offer employment, and in a measure regulate and serve to provide our business opportunities.

THE ADVICE TO KEEP OUT OF DEBT, NOT GENERALLY LIVED UP TO.

The advice that has come to the people throughout these many years has been to keep free from the obligations of debt. A few have accepted the advice. Thousands have not. They find themselves in distressing condition at the present time. The vindication of that advice lies in the fact that, as a people, we would today be in a position of great advantage, we would be able to extend your economic advantage all over our intermountain country, we would be in a position to initiate new enterprises, we could reclaim and put to use many of our resources, if we had only accepted the advice. But we have not in the main accepted and lived up to that advice. In consequence we find that as a people, as a community, we are indebted, in sums of money that are almost staggering in their contemplation. At the present moment there is, owing to the Federal Reserve Bank, which is located in this district, and which serves the territory in which our people mainly reside, between thirty and forty millions of dollars, a large portion of which represents obligations of our people. We will have to pay that great debt.

WE MUST BE SAVING AND ECONOMICAL.

We will have to square ourselves with our creditors, and I know of only one way in which we can do it, and that is by adopting and putting into practice the counsel and the advice that has been given by the leadership of the Church for these many years. We must save, we must be economical in our living. We must patronize our home industries and institutions. I believe that it will be possible for us not only to pay off all the obligations that we owe, if we live according to the standards that have been set for us, but that it will be possible for us to continue the development of our resources and it will be possible for us to go forward and to initiate and maintain such enterprises as shall make for the general welfare of all the people. I propose that we take into our living some of the fundamental conceptions of our faith, and so enable us the better to follow this advice and counsel which has come to us from time to time.

OUR SUBSTANCE NOT TO BE DEVOTED TO SELFISH ENDS AND PURPOSES.

I am indebted to Brother Rulon S. Wells for a thought that I

wish to give to you at this time. I remember upon one occasion his presentation of this conception of our faith; not only is a man obligated to give one-tenth of his increase to the Church as a tithing, but that in the proper conception of his relationship to the Lord and his work, he is obligated to devote and to consecrate all of his wealth and substance to the work of the Lord. I grant you that upon the first consideration that doctrine would seem to entail a responsibility to which we could not live, but does it? Is not everything that we enjoy a gift of God? Is not all the wealth that comes into our hands to be used by us for the furtherance of his purposes? What man is entitled to say to himself, even if he has paid his tithing, "All of the remainder of this substance belongs to me? It is at my disposal to be used for the furtherance of my own selfish ends and purposes." Is it not by far the nobler, the finer conception to say: "All of this substance is mine, as a steward, to be used by me for the establishment of our Father's work? I don't need it all just for myself, but I do need it for the maintenance of the institutions that are necessary to the establishment of the Church and society."

The man who maintains a good home is devoting his substance to the purposes of the Lord. The man contributes to the proper environment to his fellows and who uses his means for the maintenance of institutions which tend to build up the country, is not devoting his substance to selfish ends and purposes. Some increment may come to him but he is really building up the kingdom of God, he is helping to establish the people, he is making of this the Land of Zion which it was intended to be and is intended to be, and so in that larger sense, is it not a proper conception of our relationship to our Father and to his work to say that all that we have, that every grain of substance that comes to us is to be devoted and consecrated to the establishment of our Father's work? Furthermore, will not that conception bring to us a greater measure of happiness and devotion and contentment? Will we not all feel that in so using our means we are in very deed serving our Master? I know of no greater contentment and happiness and satisfaction that can come to a human soul than to feel that to the extent of his capacity and ability he is indeed serving our Father who is in heaven.

THE CALL TO THE LATTER-DAY SAINTS IN THESE DEPRESSING TIMES.

My brethren and sisters, I cannot but think that if we obey the counsel that has come to us, if we act in the light of the great truth that has been revealed to us, and devote ourselves to the establishment of our Father's work with all our mind, might, strength and substance, that our Father will bless us to the accomplishment of the great ends and purposes that we have in view. I have always believed that the Lord intended that we should enjoy the material comforts that can be afforded to us in this life. I have never felt that he intended us to be in poverty. I have believed that he has

planned that the earth should yield of her substance and her riches to those who are righteous and who keep the commandments. I believe that the call to us at this time, in these distressing financial conditions, is to keep the commandments of the Lord, to establish ourselves in the various lines of industry that are open to us; to develop the resources of our country, to live economically; to put into practice the great lessons of thrift that have been given to us, and to devote our all to the establishment of this great work. I know that if we so do, it will bring to us the blessings of heaven and that the Lord will give us a greater measure of his Spirit and that in the attempt that we make to be self-sacrificing and to be careful and economical there will come among our people more of the spirit of love and unison and harmony. I believe that there will be less desire to build up one's self at the expense of others.

SATISFACTION COMES THROUGH ALTRUISTIC MOTIVES.

Indeed I think that the time is upon us when we must consider our whole economic situation. It is not a time for anyone to prosper at the disadvantage or expense of another. This must be in order to have a general economic balance. All men must share in the burdens as well as in the advantages. There must be more or less of an even distribution of these advantages and these burdens. One class of people allied in any common industry cannot hope to acquire for themselves wages and conditions that are not consonant with the conditions that prevail with other classes of people.

What we really need is the application of the religious principle to all of our living. There is nothing more needed in all this world today than the application of the principles announced by the Savior of the world. Our great economic problems can never be solved with selfishness dominant in the hearts of men. Men will never be satisfied with bigger wages and with bigger properties and bigger holdings. The only way that real satisfaction can come to people is that they shall be actuated by altruistic motives that give them a regard for and an interest in the welfare of their neighbors. That is the purpose of true religion. Never was it more needed in the history of the world than today. We must set an example to the world. My judgment is that all of our preaching, all of our books, will never be comparable with the examples that we set in our living here at home. The sermon of our own lives will do more to convert the people of the world to the principles of truth, than any other single force or factor that we possess.

My humble prayer is that the Lord will help us to conform to the advice and counsel that come from the leadership of our Church; that he will establish us in the faith; that he will give us vision and conception of the great mission and destiny of this work; that we will indeed be led to consecrate all that we have, all that God gives us, for the establishment of his kingdom and for the carrying for-

ward of his mighty work, for the salvation of the children of men. I pray for this blessing upon the Latter-day Saints in the name of Jesus Christ. Amen.

ELDER RULON S. WELLS

(Of the First Council of Seventy.)

My heart is full of gratitude unto my heavenly Father for the name and standing which I hold in this Church. I thank him for the restoration of his glorious gospel, through the instrumentality of his prophet, Joseph Smith. My heart is full of appreciation of that gospel, for all of its gifts and blessings that we are today in the enjoyment of. There are many of these blessings to which we have become so accustomed that we sometimes fail to appreciate them, and yet if we were deprived of them by being separated from the Church, we would then feel what a loss it was indeed. The blessings of the gospel are felt in the homes of all faithful Latter-day Saints. The power of God is manifest in the intercourse which we hold in our family circles and in our associations with one another, in our coming together in meetings, in offering up prayers and feeling the presence of his Holy Spirit, in the healing of the sick, and in untold many ways are we in the enjoyment of these splendid blessings which come by reason of the gospel of the Lord Jesus Christ. But there is one blessing that exceeds all the others and embodies within it all the blessings of the gospel. It is God's greatest gift unto his children—eternal life. And to obtain this blessing all members of the Church should be zealously, energetically striving with all their might. It is indeed far more valuable to us than all other things that we can possibly conceive of, for it means all that the name implies, eternal life. And we must not think that this is limited to the usual conception of a never ending life, for we have a much broader meaning to that term than merely that we shall continue to live after we have "shuffled off this mortal coil." No indeed, it means coming forth in the resurrection from the dead, crowned with immortality and eternal life, and in that term we mean an exalted life in the presence of God, for he is indeed the very Eternal One and eternal life means his life, to live with him forevermore, to receive from him, as has been promised, "all that the Father hath"—all this is embodied in that great and wonderful blessing which we call eternal life.

How then are we to obtain eternal life, to secure to ourselves and to our families that wonderful blessing that is beyond compare? By keeping the commandments. We all remember reading in the New Testament of the young man who came to the Savior and said: "Good Master, what good thing shall I do, that I may obtain eternal life?" And the answer was: "Keep the commandments." And when he asked which, a few of these were enumerated: "All these things have

I kept from my youth up; what lack I yet?" Then the word of the Lord came to him: "If thou wilt be perfect, sell that which thou hast, and give to the poor, and thou shalt have a treasure in heaven; and come and follow me." And let it be known that eternal life applies to those who are made perfect and not to any others, for no unclean thing can dwell in the presence of God forever. We are living in this world and passing through a probationary period. These are the days of our probation, the days when we are to be tried to find out whether or not we will serve God or Mammon.

What did it mean to him, when the Savior said that he should sell that which he had, for he was a wealthy young man, and had great possessions, and should give to the poor and come and follow the Master? If he followed that injunction he would cease to worship Mammon, he would serve God, would cease to be selfish and greedy in his nature, and, casting all that aside, give proof that he loved God more than he loved Mammon.

"Come and follow me." What does that mean? Was not the Savior tempted just as you and I are tempted, when he had fasted in the wilderness and Satan came unto him and offered him all the kingdoms of the world and wealth and fortune and all that he could get if he would only bow down and worship Satan. We must have the strength and power to resist temptations. What was the Savior's reply: "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Likewise we must declare our allegiance to God and resist the power of Satan.

It means this, that if we are to inherit eternal life, or obtain that greatest of all blessings that is within the gift of God we must sanctify and purify our souls. "The spirit and the body are the soul of man, and the resurrection from the dead is the redemption of the soul." Then this soul of thine "must needs be cleansed or sanctified from all unrighteousness." Why? "That it may be prepared for the celestial glory." Does not that mean the same thing? Eternal life, to our way of thinking, means the obtaining of celestial glory, and if we attain to that glory it will be because we live according to the law of the celestial kingdom, and that means that we shall sanctify and purify our souls from all unrighteousness. It means that we are to follow Christ. His was a life of devotion, a blameless life, a life without sin, without corruption, without yielding to the power of the adversary. It therefore behooves us that we shall practice in our lives that great and fundamental principle, that saving principle of repentance from sin; for, unlike the Savior, we are sinners, and have need of repentance. It means that we shall give of our substance, and help those that are in need. It means that we are to place the kingdom of God before all other things. It means more than merely taking the initial steps of faith, repentance, and baptism, at the time of our admission into the Church. This, of course, is a good start—the right beginning, and

through it we obtain the remission of sins and, by the laying on of hands, the companionship of God's Holy Spirit. But it also means that we must continue to have faith in God, and have faith unto repentance, as long as we are not perfect in our lives, for the principle of repentance has been given to us that we might sanctify our hearts and purify our souls, and prepare ourselves to dwell in the presence of God, for that celestial glory, for that eternal life that has been promised to the faithful. But this we cannot do, unless we shall engage in the good fight of faith, resisting temptation in whatever form it may come, and not permitting ourselves to be led away by the allurements of wealth and its uses for greedy and selfish purposes.

All that we have and all that we are should be devoted to the service of God, and that doesn't prevent us from engaging in laudable enterprises. It doesn't preclude us from the enjoyment of the proper pleasures of life, it doesn't hinder us from supporting and sustaining our families and educating our children, for all this and everything that we do that is right is truly a service to God; but when we forget God and worship at the shrine of the god of this world, even Mammon, seeking riches for the gratifying of selfish lusts, securing it by questionable methods—by cheating, fraud, deception, misrepresentation, no matter how, but getting it by fair means or foul; or, in other words, when the devil taketh us up into an exceeding high mountain and showeth us all the kingdoms of this world and their glory and splendor, and wealth, and sayeth unto us as he is wont to say: "All these things will I give you, if you will fall down and worship me," then, O Latter-day Saints, "follow Christ," and set yourselves as steel against the fiery darts of the adversary and say as the Savior said: "Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

What good thing shall we do that we may have eternal life? Follow the admonition of the Apostle Paul to Timothy: "Fight the good fight of faith, lay hold on eternal life," for unto this we have been called through our acceptance of the gospel of Jesus Christ which is the gospel of repentance, and it enjoins upon all a life of repentance from sin, and promises salvation only to him "that endureth to the end." We live in a world of sin and are subjected to its temptations. The good fight is one of resistance to the arch enemy of God. "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life which the Lord has promised to them that love him."

Then let us follow Christ, resist temptation, cleave unto his word and eternal life will be our sure reward. God grant that it may be so. Amen.

Elder John Robinson sang a solo entitled, "Joseph," violin accompaniment by W. C. Clive.

ELDER JOSEPH W. McMURRIN

(Of the First Council of Seventy, and President of the California Mission.)

It is certainly a very great privilege, my brethren and sisters, to attend a General Conference of the Church of Jesus Christ of Latter-day Saints, to have the privilege to listen to the splendid counsels that are imparted by the presiding authorities of the Church, and to partake of that good spirit that prompts the presiding authorities as they undertake to expound the doctrines of the gospel and to counsel the people to walk in those paths that will be for their best advantage. It is also a very great privilege to have the opportunity of standing up in one of these great conferences to bear testimony to the truth that has been revealed for the salvation of the children of men in this great dispensation of the fulness of times. And with this privilege there is also a very great responsibility which causes men to have more or less anxiety at the thought of attempting to discharge the duty that is placed upon them, when they are called to stand up in the midst of the people for a few moments as spokesmen.

My labors, my brethren and sisters, as many of you no doubt know, are at present in the California mission. When I left Los Angeles a few days ago, the appearance of things in that part of the land were about as contrary to what we see around the outside in this stormy weather as one could well imagine. Southern California, at this particular period of the year, is probably as beautiful a country, in many parts of it, as could be found anywhere upon the face of the earth. I had the pleasure, just a few days ago, of being in the company of Elder Richard R. Lyman, of the Council of the Twelve, and the Presiding Bishop of the Church, in attending services in San Bernardino and also in Los Angeles, and as we were traveling from the city of San Bernardino these brethren burst out again and again with exclamations of surprise and joy at the beauty of the scenery through which we passed, for we traveled through vast sections of great orange groves; and along the roadway, continuously, I might say, there were great clusters of blooming roses and geraniums and other flowers that were indeed beautiful to look upon.

I am very happy to report in this conference that the California mission is making fair advancement. I suppose men who are engaged in the missionary work in every part of the world would be glad if they could make better headway than they do. California, as you know, is a land that is given much to pleasure. Thousands, I suppose hundreds of thousands, of people come to California every year to escape cold weather in other sections, and to enjoy and spend the means that they have been blessed with, and people who come for such purposes are not very willing to listen to the teachings of the servants of God, as

they undertake to bring to the attention of men the message that has been committed into their care. And yet I am happy to say that we continually find a few people who become pricked in their hearts, and who do investigate the message of the gospel, and who are brought to the waters of baptism and become numbered with the people of the Church of Jesus Christ of Latter-day Saints. We have been very greatly blessed in the California Mission in having occasional visits from the President of the Church, and from other prominent brethren, and they have always manifested a very ready willingness to go into the branches of the Church and to meet people face to face and bear testimony to them in relation to the truth. We have been blessed in this regard to a very great extent. President Heber J. Grant, during the past year, I suppose has visited the branches in Oakland, California, and in San Francisco, and at San Jose, in Ocean Park, Los Angeles, Long Beach, Santa Anna, San Diego, and San Bernardino; and a little further back, we had him also at Gridley, in the Sacramento Valley, where we have a large number of people who are engaged in agricultural pursuits.

The California Mission has a membership of about six thousand two hundred souls. These people, to a very great extent, are not converts that have been made in the mission field, but they are men and women who have been born and reared in the Church, with their families. We have a great many men in the California Mission who have had splendid experiences in the Church, who have been abroad in the world as preachers of the gospel of Jesus Christ, who have been in stake presidencies and in high councils and in bishoprics, and who have occupied other prominent positions in the Church; men and women who are still established in the faith of the gospel, who love the truth, who have come for various reasons from their former homes to make homes in the state of California. We have had, during the past year, a very remarkable experience, in that a very large number of our people have come from the wards and stakes of Zion to make homes in California. There has been received during the year, something over twelve hundred souls, who have come with recommends, and have united with the branches in the California Mission, and then there are a great many others who have come into the mission who have not brought transfers, and a great many that we haven't met. We have been trying to extend the missionary labors, going into communities where the gospel has not been preached, that we know of, to any extent in that section. We have never been able to send the missionaries into any locality in the state where they have not discovered men and women who claim membership in the Church. In every little community wherever the missionaries have resided for any length of time, they have come in contact with these Church members who have practically been lost for a considerable period of time and haven't had recognition in the mission. This has resulted in quite a large number of additions in the organizations that have been effected in the California mission. It might not

be out of place in this conference to call attention to some of these increased organizations. In 1918, there were eighty-five Church organizations in the California mission. In 1919, they were increased to one hundred and fifteen organizations. In 1920 and 1921, they have been increased to one hundred sixty-two organizations, which means that there have been seventy-seven additional Church organizations. They cover conferences, branches, Relief Societies, Young Ladies' Mutual Improvement Associations, Young Men's Mutual Improvement Associations, Primaries, Sunday Schools, and one Religion Class. You will readily discern, my brethren and sisters, that with this increased number of organizations, a very large number of men and women, between two and three hundred, who have heretofore not had any direct responsibility resting upon them as officers in the Church have now been brought to feel that they are under an increased obligation to render service in the building up of the kingdom of God. Of course, this has increased the spiritual strength of the people in these various localities, and men and women have been aroused to a better performance of the duties that rest upon them as members of the Church of Christ. I am very happy to be able to report that the California mission has played its full part in contributing, in a material way, to the tithes that have been paid for the advancement and upbuilding of the Church of Christ; and, notwithstanding the financial depression that has been mentioned by some of the speakers during this conference, there has been more tithe paying during 1920 than has ever been paid in the mission before; I think about twenty-six per cent more tithing during the past year than was paid during the previous year, and I am also glad to be able to report that the California mission, in the amount of tithing that is paid per capita throughout the entire mission, stands above the general average of the Church, which I think is a very splendid thing to be able to report.

We are feeling some anxiety in that mission in relation to missionaries, and I suppose the same feeling is with all of the mission presidents. There seems to be disposition to a greater extent than ever before, it seems to me, for fathers and mothers and others who have representatives in the mission field, to feel that it is a proper thing to suggest the release of missionaries, long before the time that the mission president would release them. I desire to ask bishops and presidents and fathers and mothers that they give attention to this matter, and that they be not too ready to recommend the release of the men and the women who have been called to preach the gospel of the Lord Jesus Christ. If you will open the Doctrine and Covenants, you will discover again and again in the revelations of the Lord that there can be no greater service rendered than the preaching of the gospel. Many of the brethren, at an early period in the Church, went to the Prophet Joseph Smith and inquired what they could do that would be of the greatest advantage to themselves, and the Lord answered again and again that the thing that would be of greatest worth to those men

who thus sought counsel at the hands of God, through the prophet of the Lord, would be to lift up their voices in the preaching of the gospel. I do not know that this has ever been revoked. If the greatest thing that men could engage in, at the introduction of the gospel, was to cry repentance among the inhabitants of the earth and to expound the doctrines that have been revealed for the salvation of the children of men, that service is just as great today as it has ever been in the history of the Church, and I think it would be well for fathers and mothers, and for men who occupy presiding positions in the organizations of the Church here in Zion, to counsel that missionaries be permitted to remain in the mission field until those who preside over them feel prompted by the Spirit of the Lord to say that the time has come when they should lay down their missionary work and return again to their various homes. I realize, my brethren and sisters, when I make this statement, that always there can be conditions that cannot be controlled by fathers and mothers, and that cannot be controlled by others, however interested they may be, that may make it necessary for missionaries to return, but it is an injustice to any young elder in the mission field, who has been there for sixteen or eighteen months, and who has made the discovery, perhaps, that God is his Father, that God has called him to be his servant, has called him with divine authority, and has made him a preacher of righteousness, just when he is being baptized by the power of God, and when ability is being developed within him to expound the doctrines of the gospel—not in the enticing words of man's wisdom, but in the power and demonstration of the Holy Spirit—then to have somebody make a recommendation that he be released and be taken away from his missionary work and be brought home, disappointed, knowing in his own soul that he had not accomplished the work that he had desired to accomplish. And the preaching of this gospel is to be continued as it is written in the very first revelation: "And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days. And they shall go forth and none shall stay them, for I, the Lord, have commanded them." You may read further, I shall not take the time—of the marvelous promises that have been made by the Lord God of heaven in relation to the preaching of the gospel, and that all men can come to an understanding of the truth as it has been revealed, if they will hearken to the counsels that are given of God through his servants.

I desire to say to you, fathers and mothers, and I know whereof I speak, for I have been in the very period of missionary work in the past that the missionaries who are in California, very largely, are in today, and I would rather have had taken from me anything that I possessed in the world than to have been robbed in the days of my boyhood of filling, to the full satisfaction of those who presided over me, the first mission in which God, in his bountiful kindness, gave me opportunity to labor. I plead with the fathers and the mothers, and with bishops and presidents, as far as possible, to encourage men and

women to remain in the fields, and let them understand that there is, as a general thing, but one opportunity given to a man in a lifetime—that is the history of missionary work, just one opportunity in a life time,—to preach the gospel; and do not interfere and bring home from the mission field men who are filled with the Holy Ghost, who are anxious to cry repentance, who have had a wonderful love come into their souls for the gospel of the Redeemer, and who have been made to know, just as their fathers and mothers know, that the things that they are teaching are true—the power of God unto salvation. I thank God that I have that assurance and knowledge in my soul, and I praise God that he has given me this assurance, and bear testimony to its truth with all my soul, in the name of Jesus Christ, my King. Amen.

ELDER CHARLES H. HART

(Of the First Council of Seventy.)

I take it as a compliment to my father, James H. Hart, rather than any slight to myself, that I should be invited to the stand under my father's name. I recall an incident in his life, suggested to me during this conference, of his being lost with a companion in a fog or storm. They wandered for hours without reaching any known landmark, until night settled upon them and the situation became serious. They knelt in prayer for their deliverance, and shortly after arising from their knees in the snow of that cold country, the clouds broke away for a few minutes, they beheld the North Star and received their bearings. So in this conference there have been presented guiding gospel principles, foundation stones upon which we may safely anchor, and to which we may look for guidance. In the constitution of this commonwealth, framed under the presidency of the late President John Henry Smith, it is declared that "frequent recurrence to general principles is essential to the security of individual rights and the perpetuity of free government." By parity of reasoning, a frequent recurrence to the fundamentals of religion are essential for individual guidance, and for the well-being of the Church. I rejoice in the fundamental instructions and the solid satisfaction of the spiritual feeding, given us during this conference. The injunction of the opening speech was to keep the commandments of the Lord. I am reminded in this connection that the Ten Commandments form the very foundation of the laws of all civilized nations. One of our most learned jurists in the civil law, that is, the Roman law as distinguished from the common law, said of the civil law, (and it is in keeping with the Book of Mormon quotation made by Elder Whitney in this conference) that "the spirit of man, divinely inspired, has wrought from the beginning. The roots of the tree of life strike down into the remotest past"; that a system had been developed which reigns by reason after the authority which pro-

mulgated it ceased to reign. If it be true that inspiration to the law-giver, can produce a system of such strength and reasoning that it prevails long centuries after the authority which promulgated it has passed away; how peculiarly true it is of the gospel that these divine principles, these foundation stones, lower than which we may not be able to go, will be a stay to us and a strength and a guide to us.

I always enjoy that hymn that we sang yesterday, Ex-President Roosevelt's favorite symn, "How firm a foundation, ye Saints of the Lord, is laid for your faith in his excellent word." We have been reminded of this firm foundation by the teachings of this conference. When in the tribulation, turmoil and temptations of life, there is danger of losing our bearings, if we can keep sight of these guiding principles, these foundation truths of our religion, we are more secure. I did not refer to the incident of prayer followed by a view of the polar star as an argument for prayer, although I am sure as I live, as sure as I desire to be, that God can and does hear the prayers of faith of his children.

I rejoice greatly in looking in the faces of these my faithful brethren, into whose stakes it has been my great privilege to go during the past fifteen years, and to see them working with love for the good of their fellow men, giving loving service to the point of great sacrifice in many instances; and, by the way, that covers three of the cardinal principles that our Redeemer stood for and taught—love, service and sacrifice. I have seen that manifested so abundantly in the lives of my brethren, that in being in their presence I have felt reassured, reinforced, and renewed in strength and determination.

I think perhaps no more important principle was given to us during this conference than the reference which our president made to some matters in the 43rd Section of the Doctrine and Covenants:

"And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me" . . . referring to the Prophet Joseph.

"And this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments," other than the president of the Church, because there is "none other appointed" to receive revelations for the Church except the president of the Church.

"And this I give unto you that you may not be deceived, that you may know they are not of me." And if that principle were known and understood in the Church, some individuals would stand upon safer ground than they now stand upon. Their compass would work and it would point to the North Star, to the source from which the Church is entitled to receive guidance.

In listening to the remarks of Elder Richards on the necessity of

example, and teaching the gospel by example, I thought of the reverse condition of those who may cast reflection and bring disgrace, not only upon themselves but upon the Church, by not setting an example that is worthy of emulation; by failure to adhere to fundamental principles, by listening, perchance, to some lying voice, some lying spirit of evil that may direct them away from foundation principles and truths, persuade them to violate the commandments of God, and lead them off on a tangent of evil.

This is a time in the history of the world when a new resolve should be made in favor of obedience to law. The proclamation has been made throughout this conference of the reign of law in the universe. The general principles which apply, as we read in the 130th Section of the Doctrine and Covenants are:

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated;

"And when we obtain any blessing from God it is by obedience to that law upon which it is predicated," compliance with the conditions upon which it is predicated. That is fair and safe to everyone, that we are governed not by caprice nor by whim, nor by changing laws, but upon principles irrevocably established from the foundations of the earth.

President Lincoln in his day had some sound advice for the people, which should be reiterated throughout the earth. I suppose there has never been such a lawless period in all the history of the world as we are passing through in the United States today, never a time when life has been held at so low an estimate, nor a time when greed and the ambition for unjust gain, have been more rampant. He said: "Let every American, every lover of liberty, every well-wisher of his posterity, swear by the blood of the Revolution, never to violate in the least particular the laws of the country, and never to tolerate their violation by others. Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries and in colleges; let it be written in primers, in spelling books and in almanacs; let it be preached from the pulpits, proclaimed in legislative halls, and enforced in courts of justice. And, in short, let it become the political religion of the nation; and let the old and the young, the rich and the poor, the grave and the gay of all sexes and tongues and colors and conditions, sacrifice unceasingly upon its altars."

The fact that one may not like a law does not justify him in disobeying it. Will elders of Israel be unmindful of the rule prevailing in the United States against the manufacture or distilling of liquor. Will they feel at liberty to violate the law because, perchance, they may think it can be done in safety? If they do so, there is a harvest of sorrow for them to reap. By the violation of law they reap the whirlwind they sow in disobedience to law. We have had some pathetic cries from individuals in this nation who have taken

false steps and have cried out as a warning voice to their sisters to avoid the evils that have come upon them. On their death bed they have sobbed: "It was wine, wine that did it. Tell girls to heed me, for I know. Tell them that in the wine cup lies death." Others attribute failure in life to a lack of appreciation of the value of a home and a loving companion and the establishment of a home under lawful wedlock and the companionship of a husband who would be true. There may be other laws than that for the enforcement of temperance throughout the United States that an individual here and there may not fancy, but let all support the law; let all be guided by the general principles that are established for the guidance, not only of citizens of the United States, but citizens in this great Church of ours.

I copied from some author words of advice and warning to our girls in reference to modesty. The thought was expressed more beautifully than I could express it myself and therefore I desired to read the exact language, but I do not seem to have the words with me. In substance it was that cultivated communities have come to make modesty the supreme grace of woman. That it is to her a garment of strength and beauty and a witness to her womanhood. That she has no need to assert what all concede or to demand rights which no one question. That the costume or the action which suggests immorality is a voluntary descent from the position which the community gladly assigns to a woman. That it is an accepted degradation and choice of unloveliness and a challenge to impurity; and that it is well to remember that the only protection is in oneself and the only safety in resisting the beginning of evil.

May the Lord bless and help the efforts of those who are striving to establish the youth of Zion, to keep in the paths of righteousness, rectitude and right, young people in the Church who are growing up and who will take the places in a few years of these their older brethren and sisters. There has been many testimonies of the truth of the Gospel presented during this Conference. The few statistics given by President Grant was an eloquent witness to the divinity of this work. A deathrate of nine, a birthrate of thirty-eight, and a marriage rate of fifteen and one-half. Those things could not flow from an evil tree. The tree may be judged by its fruit, and "the poisonous tree, though watered by nectar, can produce only the fruit of death;" and likewise, the good tree will bring forth good fruit.

I have rejoiced in the testimonies of my brethren, in the instructions which they have given, and I desire to continue with them to be faithful in promulgating this great cause, which confers honor upon any man who has any part or work therein. May the Lord bless us and give us glimpses from time to time of the grandeur and the magnitude and majesty and worth of this great work and of its value to the children of our Father, whose souls are very precious in his sight, I pray, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

APPRECIATION OF STEPHENS' "THE MARTYRS."

I want to express my unbounded approbation and delight with the very splendid cantata that we had here of "The Martyrs" last night. I am sure all who were here were very much delighted and pleased, and that all feel grateful to the Lord for the inspiration to our beloved brother, Evan Stephens, in furnishing us such a wonderful piece of music, and such a splendid tribute in poetry to our beloved dead.

THE SCHOOL OF ART AND MUSIC.

Perhaps you have noticed in the papers that the magnificent McCune residence, which would probably cost over half a million dollars, and which was presented to the Church at our last Conference, has been set aside by the Presidency for the use of a School of Art and Music. And I am pleased to say that this disposition of the property has met with the very hearty approval of A. W. McCune and his wife, the donors of the property; in addition to having given this imposing structure, when they learned it was to be used as a School of Music and Art, they presented to us the two magnificent pieces of statuary that are now in that home, which would probably cost something over twenty thousand dollars, as a beginning for art collections that may go there. I trust that the people will call and partake of the hospitality of the School of Music. Of course, as to this designation for the use of the place, I do not know exactly that it will always be permanent, but we are inclined to think it will be.

There have been a great many people, of course, who have urged me to move there and use that magnificent house as the official residence of the President of the Church. I appreciate the compliment and the many expressions of good will and desire for me to occupy such a magnificent structure; but I consider it would be a vast waste of the money of the good people to maintain me in any such an elegant place, for the reason that if I went there I would want everything to be in keeping with the house, and it would be in direct opposition to what Brother Stephen L. Richards has said here today, all of which I endorse with all my heart. For the time being I shall be perfectly satisfied to live in my little bungalow, one story and a half high in about the nicest spot in all Salt Lake City. During the first six months of my residence there, I don't believe I missed a half dozen times sitting up in bed every morning and taking a view of the whole valley and singing President Charles W. Penrose's hymn, "O ye mountains high."

I endorse with all my heart the excellent remarks that have

been made here this morning, and if time would permit, would like to add a few comments, but we aim to start on time and to close on time, barring the musical selection after twelve o'clock. May the Lord bless us, and may we have a time of rejoicing this afternoon and on the morrow in our conference, is my prayer, and I ask it in the name of Jesus Christ. Amen.

The congregation sang, "We thank thee, O God, for a prophet."

The closing prayer was offered by Elder George T. Hyde, of the Portneuf stake of Zion.

AFTERNOON SESSION

Conference meeting was opened at 2 o'clock by President Heber J. Grant, who presided.

The congregation sang, "How firm a foundation, ye Saints of the Lord."

The opening prayer was offered by Elder Joseph Reece, of the Nebo stake of Zion.

The congregation sang, "Come, thou glorious day of promise," by Alexander Neibaur, a Jew. The hymn was read in full by President Heber J. Grant, and is found on page 246, of the *Latter-day Saints' Hymn Book*.

ELDER RICHARD R. LYMAN

I trust that the inspiration of our Heavenly Father that has rested upon those who have spoken before, may be with me while I stand before you.

I wonder if the early pioneers of Utah, the founders of the Church, the Prophet Joseph Smith and others, in their fondest dreams and hopes, comprehended the rapidity with which this Church would grow. With some friends of mine, relatives in fact, daughters of the late Patriarch John Brown who, with Orson Pratt, was first of the Pioneers to look into Salt Lake Valley, I say, with his daughters, I drove over the boulevard above Salt Lake City a few nights ago. There were clouds in the heavens so that the stars could not be seen. The whole valley seemed to be thickly dotted with electric lights. And as we gazed we wondered what the pioneers would have thought if in their dreams they could have seen the valley under similar conditions.

ARE WE WORTHY SONS AND DAUGHTERS OF THE PIONEERS?

As I have looked into the faces of the people assembled at this Conference, I have thought with admiration and wonder of this great structure in which we are assembled! Of its magniture, and

of the unusual factor of safety that has been used in its construction. I have thought also of the great Temple east of us, with its tremendous foundations and massive walls. There is an edifice like the rock of ages. What rare inspiration rested upon that great Pioneer and Prophet, Brigham Young, when, under his direction, the Lord laid the foundations for this great commonwealth!

Are we, sons and daughters of these great Pioneers, playing our part in this great work as well as they played theirs? In this house last night a tremendous multitude listened to the music of a product of the Church and were thrilled with the stirring strains of song and music in honor and praise of our martyrs. At the same time in the Salt Lake Theatre, another building erected under the direction of that great Pioneer, President Brigham Young, his granddaughter was the leading performer in a grand opera production. Are we, I ask, even under these conditions, worthy sons and worthy daughters of these great Pioneers?

THE ANTI-CIGARETTE CAMPAIGN RATIONAL, NOT HYSTERICAL.

Since the last Conference, six months ago, Mutual Improvement workers and others, in and out of the Church, have waged a rather intense campaign against the use of the cigarette in the State of Utah, and wherever else the Church of Jesus Christ of Latter-day Saints has members.

In conducting this campaign I regret that we have met with some opposition. I am sorry that in these efforts we have come into rather vigorous conflict with some of the leading business men of our State. If in this undertaking, we have been in error, we have not been alone in our mistaken judgment. Doctors and educators generally encourage such undertakings. Were Andrew D. White, a great president, and an important factor in founding Cornell University, still living, I would write to him and say: "In the summer of 1902 you gave me a mission. You asked me, as I sat in Cornell University, in company with teachers from various other sections of the country, to go home and to carry to the young people I came in contact with a message from Andrew White, to call the attention of young people to the fact that the use of the cigarette is one of the most positive means of taking from people their chances of success." I would say: "President Andrew D. White, I am proud to have helped to secure the following result: The State of Utah has passed a law prohibiting the sale or the giving away of cigarettes or cigarette paper. The State of Idaho has also, by law, provided strict regulations intended to decrease the use of these two objectionable articles."

This work has not been a matter of hysteria. With us it is not a mania. We have proceeded deliberately. We feel as if with mathematical certainty we have done something for the lasting benefit of the young people of our communities.

WHY THE ANTI-CIGARETTE QUESTION?

Since my life has been devoted to the study and teaching and practice of mathematics and of engineering, I think I have stamina enough not to be wafted about by mania, or hysteria. I belong to the fifth generation of members of the Church. I desire while I speak, that I may do so as a worthy son of the grand old pioneers. Have we been unreasonable, have we worked too hard in this anti-cigarette campaign? We are determined, in fact it is our mission and duty, to produce a generation of young men and women better than the world has ever known. And this is why we fight to keep the cigarette from our young men and our young women.

I have here a copy of an article that appeared in the *Denver Post*, March 21, 1921. I wonder if in this state, where we have the gospel of Jesus Christ, where we have the Priesthood and the power and the authority to speak in his name; in this community where we are putting forth effort to rear young men and young women who are worthy, do the conditions described as prevailing in Denver exist here? I will read a part of the article:

"Almost any night you may see the downtown streets crowded with boys and flashily dressed, scarlet-lipped, loose-mannered girls—moths fluttering around the searing candle of 'pleasure.' You may see them in automobiles, riding up and down the main thoroughfares of the city. You may see unescorted girls—children who should have been tucked into bed by their mothers. They appear to be without shame. They do not hesitate to trade modesty and virtue for what they think is pleasure.

"All Denver is aroused, and rightly, too. Who is to blame for this appalling condition? Who is responsible for the absolute lack of morals in these boys and girls who are to be the men and women and parents of tomorrow? Why are boys and girls permitted to gad about the streets at all hours of the night, allowed to joy-ride in their parents' automobiles until the wee small hours of the morning, suffered to go where they will, and however they choose, to satiate a perverted appetite for pleasure?

"Juvenile Judge Lindsey, clergy, school authorities, welfare workers—all say the blame for this deplorable state of affairs rests upon the parents."

It is against conditions like these that we are fighting. If we have been too intense in this anti-cigarette campaign, may we be forgiven. But I say to Mutual Improvement workers, to the Governor of the State of Idaho, and the Governor of the State of Utah, to the legislators and to all who are responsible for this anti-cigarette legislation, God bless you. I predict that thousands, yea, tens of thousands among the generation to come will rise and call you blessed.

LIVE WITHIN YOUR MEANS AND SO KEEP OUT OF DEBT AND TROUBLE.

I was very greatly interested in what Stephen L. Richards said this morning on the subject of economy. No man has the right to live beyond his means. It is the duty of every man to keep accounts.

He who does it will have the reins in his hands, he will be master of the situation, he will not be driven into bankruptcy.

I visited the home of a prosperous farmer a few weeks ago. His is an unusually comfortable home. I noticed hanging on the wall a beautifully framed motto. As I looked at it he said: "Probably that motto is not quite so appropriate hanging on this wall as it was on the wall of the little log cabin in which my wife and I lived during the early part of our married life. The words were words of the late President John R. Winder: "Live within your means, keep out of debt, and you will keep out of trouble."

NOTHING SHOULD INTERFERE WITH SACRAMENT MEETINGS.

President Grant referred yesterday to a slogan of the Mutual Improvement Associations adopted about two years ago: "We stand for spiritual growth through attendance at sacrament meetings." It is our desire to avoid the conditions that have been described as existing among the young people in the City of Denver. One of the means of avoiding conditions of this sort is the partaking of the sacrament of the Lord's supper. A man in the Priesthood meeting, yesterday, said to the President of the Church: "President Grant, may we hold a meeting in our stake, once a month, at two o'clock on the Sabbath day. It will be interfering with our sacrament meeting but once each month?" The President very promptly replied: "We desire to have nothing interfere with our sacrament meetings." It is when partaking of the sacrament sincerely and worthily that we come into unusually close communion with our Father in heaven. It is then our hearts are filled with a prayerful spirit and we acknowledge before our heavenly Father our weaknesses. It is then and there we desire to be forgiven and firmly we resolve to be stronger and better. Oh, that I had the power to say something to induce all the people to put forth their best efforts all the time. We will not be judged by the sermons we preach or the sermons we hear. We will not be judged by the number of meetings we attend. Nor will we be judged by the prayers we utter or those we hear. If we are satisfied with these things only, we are like the tree that is satisfied with being cultivated and irrigated and with putting forth leaves but bearing no fruit. Partake of the sacrament, or in the language of Isaiah: "Seek ye the Lord while he may be found; call ye upon him while he is near." Brother B. H. Roberts said yesterday he has seen men whose hands were scarlet with sin, appeal in anguish for forgiveness, and for the days of their youth to return thus giving them another opportunity to make their lives better. Among us are thousands of young men and young women whose lives are pure, whose hearts are clean. To these I appeal, "Seek ye the Lord while he may be found; call ye upon him while he is near."

Wherever here or elsewhere there is anything virtuous, lovely,

or of good report, or praiseworthy, these are virtues for which we seek.

SPECIFICATIONS FOR A MAN.

I have before me a copy of the prayer of an engineer. Shall I call it a prayer? This man was a product of my own Alma Mater, Cornell University. The principal business of his life was to write specifications, specifications for bridges, specifications for buildings, for trestles, for railroads, etc. For preparing such specifications he was well paid. Here is his prayer or specifications he wrote for himself. For so doing he received no money. They were not prepared for publication, but simply for his own private use. They were found among his papers, after his death, and were entitled: "Specifications for a Man."

"To respect my country," [and this is the gospel of Jesus Christ, this is the thing for which we stand] "to respect my country, my profession and myself. To be honest and fair with my fellow men as I expect them to be honest and to be fair with me. To be a loyal citizen of the United States, to speak of the United States with praise and to act always as a trustworthy custodian of the good name of my country. To be a man whose name carries prestige wherever it goes. To base my expectation of reward on a solid foundation of service rendered. To be willing to pay the price of success and to pay this price in honest effort. To look upon my work as an opportunity, to be seized with joy and to be made the most of, and not as painful drudgery to be painfully endured. To remember that success lies within my own self. To expect difficulties and to force my way through these difficulties. To turn hard experience into capital to be used in future struggles. To believe in my profession both heart and soul. To carry a ray of optimism in the presence of all whom I meet. To dispel all temper with cheerfulness. To kill doubts with strong convictions and to reduce action with an agreeable personality. To make a study of my business, to know my profession in every detail. To mix brains with efforts and with system in my work. To find time to do every needful thing by not letting time find me doing nothing. To hoard days as a miser hoards dollars. To make every hour produce me dividends, either in increased knowledge or in helpful recreation. To keep my future unencumbered with debt. To save as well as to earn. To cut out expensive amusements until I can afford them. To steer clear of dissipation and to guard my health of body and peace of mind as a most precious stock of trade. Finally, to take a firm grip on the jars of life, to play the game and to play it like a man. To fight against nothing so hard as I fight against my own weaknesses. To be a gentleman and a Christian so I may be courteous to men, faithful to friends, and true to God."

Let us, I pray, make our lives conform with these exalted specifications, and all the glorious principles of the perfect gospel of Jesus Christ, I humbly pray, Amen.

PRESIDENT HEBER J. GRANT

THE NECESSITY OF THE CIGARETTE LAW.

I believe that Brother Joseph W. McMurrin first called my attention to an article published in the *Scientific American* and repro-

duced in the *Literary Digest*, announcing that for fifty long years no young man in Harvard University had ever graduated at the head of his class, as the principal student, who was a user of tobacco, notwithstanding the fact that eighty-one or two per cent used tobacco and only nineteen or eighteen didn't use it—so that, taking it man for man, for those many years, the tobacco users had not become the head students of that great institution. I don't think anybody, with an ordinary, common, every-day head on him, needs any greater evidence than that of the necessity of passing anti-cigarette and other laws of this kind.

INTRODUCING PROF. PERRY G. HOLDEN.

We have with us today Professor Perry G. Holden of Chicago, a man with a national and international reputation as an extension worker. I have been handed one or two statements made by Professor Holden that I will read before we have the pleasure of hearing from him:

"Every American ought to have his own home, and every family ought to have an acre of ground. Men don't fight for their boarding houses—they usually fight in them." And we might add, with their tongues, mostly.

"Men who own their own homes don't go out on riotous strikes." That reminds me of a man who was a socialist, over in France, working for a very wealthy man. He went out two or three nights a week to his socialistic meetings, advocating the dividing up of all the property. Finally he quit going, and the wealthy man for whom he worked asked him why he hadn't gone. "Why," he said, "at the last meeting which I attended some months ago, there was a calculation which had been made, and they read how much each family would have after we got all the property divided up, and lo and behold, I have more in the savings bank already than would be my share."

"If the community will take care of its boys today, its boys will take care of the community tomorrow."

To his son leaving for the army: "My son, keep your standard." On his return: "Have you kept your standard?" "Yes, father."

"Money spent on education is not a tax. It is an investment."

"Am I a better man today than I was yesterday?"

I have very great pleasure in introducing Professor Perry G. Holden.

PROFESSOR PERRY G. HOLDEN.

I am not a "Mormon," but I am a good friend of the "Mormons." Perhaps only one other man in these United States has said more things outside of Utah, in behalf of the "Mormons," and the great

work which they have accomplished, than I, and that is Doctor A. E. Winship, whom many of you know.

I am reminded at this time of a little incident. Some years ago it was my pleasure to be at a great Sunday School convention at Waterloo. They had had a great meeting and had listened to some marvelous addresses, and as the boys thought they were about through they ran for their hats, but the presiding officer said: "I have a friend here, boys, and I want him to say a few words to you." And they settled back with some discomfiture, and he stepped before them and he said: "Boys, I don't know just what to say to you this afternoon." And a boy way back in the back part of the room didn't want to take any chances. He stood up and flung his hand a little and said: "Say, Mr., I can tell you what to say. Say, 'Amen,' and sit down."

Now, good people, for the few moments that it is my privilege and supreme pleasure to be before you, I hope that you will have the Spirit of God in your souls, and that you will listen to what I say in the same spirit that I present the few things that I may be able to present at this time; and I am sure you will, because I have met you people everywhere throughout this and other states, and it is a pleasure and a privilege that I cannot describe to you at this time to have this opportunity of talking for a few moments with you.

I want to say Amen, from the bottom of my soul, to the addresses which I have heard today, and this last address is such a wonderful thing that I wish that in some way it could be heard throughout the length and breadth of this land, as something that helps to dedicate and consecrate us to the great things which we can accomplish, if we but will.

I want to refer to a little poem to illustrate a great principle upon which all progress depends. Samuel Walter Foss wrote many beautiful things. You know he wrote the wonderful little poem entitled: "Let me live in my house by the side of the road, where the race of men go by, men who are good and men who are bad, as good and bad as I." And then he wrote another wonderful little poem with a very common name, entitled: "The Calf Path." He tells the story of this calf that went out to pasture one morning from Boston, when it was a little shack of a town. At night the calf came home as all good calves do, but it made a very crooked trail, all bent askew, winding in and out and round about through the brush. The next day the old bell wether sheep took up this same trail and all the other good sheep followed, and a path was made through those primeval woods. Then the people followed this little path, winding in and out and round about through the brush over to a neighboring settlement, and then they built little homes by the side of this path, and they cleared off the land and it became a road, and then they built houses and stores and it became a street. Then they built great manufacturing plants by the side of it, and it became the avenue

over which the commerce of a continent has passed. Samuel Walter Foss then falters, and says: "But you know that was three centuries ago, and I infer that the calf is now dead." The good people of Boston cannot straighten that calf path today. You people are building, have been building and are building a great empire. The religion, the calf paths of home-making, and the calf paths of humanity-making—those calf paths that you have been making and will make for the next twenty or thirty years will be the calf paths that our children's children's children must tread for the thousands and the tens of thousands of years to come. Building so, putting the very best that we have into our lives at this time, that we may help to make those calf paths straight, that it may be said a thousand and ten thousand years from today: O, they builded better than they knew. I wonder if we begin to realize the tremendous responsibilities that rest upon us at this hour and this day. People, I am wondering if you will lose your great birth-right; and what a birth-right you have! Men and women like these who came here, came over this great continent, years ago and suffered as they suffered, lost their dear ones, as they did, and endured that they might come here and build up an empire that should represent their principles! They sacrificed much.

And now, you know, people, I am wondering if you and I are willing to cross a continent today, as they crossed a continent in those days that have gone by. If we are not willing to suffer as they suffered, if we are not willing to go through what they went through, then we are losing our birth-right. I fear there are many of us younger people that would not endure, would not think of going through all that they have gone through; and don't you think for a moment that there isn't just as much need of suffering today for principles, for rights, for our boys and girls, for our homes, and for America as there was in those days. The question is whether we are consecrated, whether we are dedicated, whether we have a vision! *In my estimation your Church illustrates better than anything I have ever known in all America, the great principle of vision.* Where there is no vision the people perish, and today you are blessed, because the people before you had a vision, and not only had a vision, but were willing to live and die for it if necessary. That is what made you great. I admire your great buildings, I admire your temple, I admire your fine buildings and schools that I find everywhere, all over this land of yours; but, people, more than all, do you know what I admire most? It is your people whom you have reared under this religion of yours. When I said to you I was a friend of the "Mormons," I meant all that could be said in those words. It was not to please you. It was because I believe in it. A religion that will do what your religion has done, not only for the temporal things, but for human beings, for God, is certainly a great religion, and you

ought to be proud of it. I want to say to you that the time is coming when your religion is going to be understood as it should be understood, in this world, and I want to say that through some of the things that you have been doing, you have come into more favorable attention over the United States, within the last two or three years, than in all the time put together before.

You have thought of your boys, of your girls, of your homes, and it is the outgrowth of religion that made it possible to put through your legislatures that wonderful bill that prevents the use of cigarettes in this state, and I say it should go out to all of the states of this Union. It is wonderful what your religion has done. Let me say to you, that I fear sometimes that the people who enjoy it, who live here and have not been out, as some of us have, over all this great world, do not appreciate the greatness of what you have. I wish that, some way, I could say it to you.

I wonder if you will pardon me for saying one or two little things? They may seem entirely out of place, but I couldn't help but think of it as those words were uttered here by the former speaker. Last year, as I was in your state, I went out over it with the hope of holding a large meeting with the one motto in mind that a state is made of men and women, and not of houses and factories and wealth. So, I went out. I was telling them of your schools and your education, and as I was leaving Provo for a trip through to Ogden, where I was to speak, some of the people from the east with me on that commission, said: "Mr. Holden, these people look very much like other people." And I said: "Why, yes," but I said that there is a good deal of difference in some respects, and I want to tell you of one or two of the things I have noticed, as I have been out here working among these people. I will demonstrate it to you—and I said, do you know anywhere through Colorado or Illinois or Iowa, or everywhere you stop at a depot, that there you find young men about the depot, leaning up against the wall or railing, smoking and chewing and passing remarks about the people that get on and off the train? Now, I have gone up and down this state, and it has been peculiar to me that I haven't observed that anywhere. And they said nothing, and we got through to Ogden, and one of them turned to the other, and then they turned to me, and said: "Mr. Holden, we thought we would take you up on that statement," and they said, "We have made a good many stops"—I don't know how many, twenty or thirty stops—"and we have yet to see the first young man standing by the side of the depot smoking, on our trip through." Now, I was glad that it didn't happen that there were any boys smoking while they were in my company.

The other night, at Rexburg, at that wonderful little city—and I want to say to you that you have a little city up there that is setting an example to the rest of the world—throughout the year, every year, all the program which you are putting over there, and

which you have been putting over there, is wonderful. It is helpful. It must go through all the United States, and you people are setting the example to us. As Mr. Ryan came down the street he was telling this little incident: By the front of the town hall, there were a bunch of young people gathered, and he went away first, then came back and walked back and forth two or three times, that he might observe. During the time that he was there not a cigarette was in evidence, not a cigar; neither was there any profane language, or any language that wouldn't be proper before the father and the mother, and he told that incident there; and that has been my observation. Now people, your principles are right, but are we realizing, are we living up to them fully, or are we drifting away just a little bit?

Now, I want to say, as I said to some people over at Payson the other day. "There are two kinds of audiences I like to speak to. One is a penitentiary audience and another is a 'Mormon' audience; for," I said, "you know that no matter what happens or how late it is you know they will all be there until you get through." And you know, good people, that one of the things that impressed so much those eastern people, as they came here last year, was that when you open your meetings you open with a prayer, and ask that the people might have open hearts and willing souls to gather from what the speaker may say something to take home; and then they closed with prayer that we shall take home some of these things and put them into our lives and into our practices. I hope you will never give up those little customs, because they are wonderful. Another thing that you are different in, the little courtesies, which you always have, that of your seeking to put respect and dignity into all things. I must compliment you upon those things because they belong to you. And there are a good many things that stand for education; and you stand for the boys and the girls, as was said in these words by the President, that if you will take care of the young men of the Church today, and the young women, the young men and the young women will take care of the Church tomorrow.

Now we must do our duty in our homes. If the spirit of the Lord is in your souls to such an extent, I may tell you of an experience and not be misunderstood, for it is not egotism. It is just my wish to help to put into your souls and hearts those things that you can take back with you to make better homes, better education and a better Church, and so I want to tell of this little thing. When growing up in our own home we had to work. It was so new, we were one hundred and fifty miles from the end of the railroad, and we grubbed the stumps and worked; and they had a ball game, and we wanted to go to the ball game on Saturday afternoon. Father didn't seem to think that was worth while, and we got a notion into our heads that we were going to the ball game, and we would run away from home. We were passing from the barbarian stage, I

think, at that time. But that was, nevertheless, the situation. So, we decided we were going down to the house and tell father we wouldn't work like this all the while, unless we had a chance to play a little bit. So, finally, it was decided to do it, and then the question came as to who should go; and that was different! But finally, my brother gave a suggestion, that may be, if all went down he wouldn't lick all of us. So we all started and went pretty fast for a ways. Finally, we got to going a little slower, as the importance of the case dawned upon us; and, by the time we got pretty near to our house, we saw father go out towards the barn. We let him go, and went to the house and told mother instead of father. Father was one of those stern, New England people who always said: "Boys, I guess you had better do so and so, now,"—he never guessed but once, and so you see how it was we told mother about it! I will never forget as we came into the house, and my brother began to tell how we wasn't going to work like this, she turned and looked at us and then she rubbed out the piece of dough in her hand, looked down the side once or twice, and when she was through she turned around and with a smile, she lined us up by the crack in the floor of the old log cabin—and then she stood back and looked us over and she said: "Boys, you're not working too hard," that is not what is ailing you, it is work that will make you. If you don't work you will be tramps, you will be beggars and will be in the penitentiary somewhere." She said: "No, I know what is the matter with you, you want to go down to that ball game on Saturday." She had just touched the spot. Now, I don't know how we got away from that place. I can't remember a thing about it. I think we just evaporated, but anyway on this next Monday morning the thing happened in our home that transformed it and transformed our lives. I think father and mother had had a consultation over our difficulties, over Sunday, and as Monday morning came and breakfast was over, father stood around a little and by and by—he didn't know what else to do—he went out and cut an armful of wood.

While he was out, mother spoke up and said: "Boys, why don't you sit down and talk with your father a little while? May be you can arrange to go to that ball game Saturday." Father came in. He threw the wood in the box, and then he stood around again for a little while, and we all stood around. By and by mother saw the situation, and I sometimes think that mothers have a little longer vision than fathers, and she said: "Father, it's raining this morning a little, why don't you sit down and visit with the boys? I guess they would like to talk to you." He sat out the chairs and mother started about the work, but he said: "No, mother, we want you to sit down with us for a few minutes." When we were seated he raised up his hand like this, two or three times, and he said: "Boys, your mother and I have been trying to get a little together so that you wouldn't have quite as hard a time getting started in the world as we had,

but it is all for you. We can't take it with us. Now," he said, "I want you to help plan the work for this farm for next year."

I want to say to you, fathers and mothers, that that was the richest, and I think the best, thing ever said in our home. "I want you to help me plan the work for this farm for next year!" The sun was brighter, the grove was greener. My, I got through early that day, and came around the corner to get the mail, but really to tell the boys all about what we were going to do on the farm next year. On next Monday morning, when breakfast was over, father said: "Boys don't you think it would be a good thing for us to sit down for a few minutes and plan the work for the week?" So from that day until my father's death, we sat down for a few moments, about fifteen to thirty minutes every Monday morning, and there we planned and talked over together the things we were to do.

The idea of us boys helping father plan the work! I remember this Monday morning, when we were through, father said: "Well, boys, I have no criticism only this, you planned too much." He said. "it might rain, or perhaps you would like to go to the ball game Saturday afternoon." And now I want to say another little thing. He said: "Boys, remember that when we agree to do certain things we must do them, if it takes all night." And I have been glad a thousand times over what he said, and through all the years after, father never carried out anything else that wasn't agreed on, unless we had a meeting and settled it.

And I want to say, folks, if we are to have great men and women, with richness in their souls, truth in their lives, and reliability and dependability, we must make them in the home primarily. It must not be turned over to the school alone, because it is a task that they can not handle alone, as much as they can do. And I have been thankful that through all these years, no matter how trivial a thing was promised, that thing was granted.

One of your good citizens, you would know his name if I mentioned it, at Logan the other day came to me and said: "Mr. Holden, I am sorry that I cannot hear you in the tabernacle today, because I promised my pupils that I would go up the canyon and eat dinner with them, and I mustn't disappoint them." You know how proud I was of that citizen who was keeping faith with these dear boys and girls! That is one of the grandest things that could possibly be done.

Now people, just one other thought, and I must close. I want to refer to a little thing that has had a great influence on me throughout my life, and that was a great teacher. I was a good deal of trouble to all of the teachers that came to me, and they troubled me a good deal. They seemed to think that, some way, they had to lick me in order to settle everything for the whole school, and I guess that was all right, as I think about it, though I didn't at that time; but the time came when we had a great teacher come into our midst, and that teacher wasn't looking for the bad that was in us. He was

looking for the good that was in us. I want to say to you people if we go through this world looking for the bad, we find it everywhere, but if we go through this world looking for the good that is in it, we find it everywhere; and this teacher was looking for the good in it. One time as I leaped out of the door of the school house, at recess, I landed in his hands. I went out with a whoop and yell. You could hear me half a block away, and he got me, and I thought my time had come, but instead of that I felt him pulling away at my chin, and he was smiling, and that was an event in my life, because no teacher ever smiled on me before. And as he pulled, tugged away on it, he made a little remark. The great railroad had been built into Traverse city, and we had been down to see the great iron horse that pulled the train—he said: "My boy, you have lots of energy, haven't you?" and I agreed to that all right. He said: "Do you know, my boy, it is the same steam in an engine that makes it go ahead that makes it go backward. It all depends on which way you pull the lever." Further he said: "Do you know, my boy, it is the same energy in you that will make you go ahead and do something worth while in this world or perhaps send you back into the penitentiary? It all depends on which way you pull the lever." And you know, good people, up at Rexburg, as we went over to that industrial school, that little saying of that great teacher came into my mind, and at other times, that they had pulled the wrong lever. Your Mutual Improvement association, nobody, or any thing, no father or great teacher had taken a hold of the very life of that very boy or girl at the right time, so they pulled in the wrong direction. You know over in Chicago that seventy-three per cent of the crimes and murders are committed by our young men, from the ages of 17 to 23 years—just the time when we lose so many of them, just the time when they are full of the ambition to do something in this world, and they simply pull that lever in the wrong direction. Well, this teacher didn't stop there. He said: "My boy, I would like if you will do a little thing for me for thirty days and then if you like it, follow it all of your life." And do you know what it was? It was a very simple little thing, but it has just made a wonderful difference in my life. He said: "When you get up in the morning, and look out in this great, great world again, instead of getting up dreamy like, with your hands in your pockets, with a grouch on ready for trouble, just swing those good arms of yours a little and look out and see what a great day it is, the best day of all creation, because you have back of you all that humanity has accomplished, you are heir to it all." And he said: "It is the greatest day of all creation, because you have ahead of you all of the things yet to be accomplished," and then he continued, "Stop just long enough to hold up your right hand and say: "This day I will beat my own record. I will put the best I have in this day's work."

Why, Mr. President, there is power enough in this organiza-

tion gathered here, to go back of certain fundamental things that you are to put over for this year's work and accomplish it, no matter what the obstacles are; and when you put it over, it means that it will go throughout the length and breadth of this land, and among the nations of the world. It is wonderful what you can accomplish when all have the spirit of co-operation, have the spirit of working together.

I want to give just one little illustration, and that is this, to show what it means to co-operate and to aid at the same thing and at the same time. *You have that opportunity in greater degree here than in any other organization that I know of in these United States.* One morning as I went down to my office, in Chicago, a great plate glass window had been broken in, and the furs stolen out, and I looked a little farther and there I saw a gunny sack filled with about two pecks of sand. The burglar had gone across Michigan avenue and scooped up a little sand, and then come over and slung it through the window to break it. I couldn't help but think had he had a train full of sand, taking up a handful of sand at one time, he could have been throwing sand yet and he could not have broken the window; and yet, when he organized a peck of it, it went through easily. People, are we too much divided, a little there and here, and over yonder, throwing sand, little handfuls of sand? Oh, if we can unite, then set out to work at it, like you have with the anti-cigarette law; after you accomplished what you did with your cigarette law, there is nothing that cannot be accomplished that is good.

Now, people, it has been a pleasure to me to talk to you. I wish there was something I could say that would stimulate you, that would make you want every morning to put the best you have into the day's work, and into the years of your work. Let us remember that no matter what the troubles are that come to us, if we solve them they are for our own benefit, and remember that there is a worst place in every road, and we have struck it perhaps now, but that is no reason why we should lay down and give up. We must go through those worst places, we must measure up to it, and I have noticed them through all my work, throughout my life, that the people who have done things for this world are the people who have carried a burden, are the people who have crossed a continent for their principles and their religion. I thank you.

The congregation sang, "Come, come, ye Saints, no toil nor labor fear."

PRESIDENT HEBER J. GRANT

I feel gratified for the very splendid compliments that have been paid to our people by the previous speaker, and on behalf of the Saints here we thank him, particularly for the words of praise that he has spoken regarding us, *away* from Salt Lake City. I feel, as he has

said, that we are coming into our own. It was like an oasis in the desert, a few years ago, to find anybody who was willing to say anything good about the "Mormons;" but some of the finest and most energetic and most faithful men in all America today, educationally and in other lines, are beginning to say good things of the Latter-day Saints. I want to say to Professor Holden that the Latter-day Saints sang "Come, come, ye Saints," as they crossed the plains, with all their hearts and with all their souls, feeling every word of the lines:

"And should we die before our journey's through,
Happy day! all is well!
We then are free from toil, and sorrow too,
With the just we shall dwell,"

The young men and the young women of the "Mormon" Church who live up to the principles of their fathers, are as loyal and as determined and as willing to sacrifice today as were their fathers, their grandfathers, and their great grandfathers, for that which we know and proclaim to all the world to be, in very deed, the plan of life and salvation, the gospel of the Lord Jesus Christ, our Redeemer.

A baritone solo entitled, "The Golden Pathway," was sung by August Glissmeyer.

ELDER CHARLES W. NIBLEY

(Presiding Bishop of the Church.)

The responsibility of speaking to a congregation like this is a task from which I naturally shrink, but I feel honored, nevertheless, in being asked to occupy the short time that is left for our afternoon meeting.

I am one of those who sang this hymn, "Come, come ye saints," often around the camp-fires as we journeyed across the plains with our ox-teams, in the year 1860. Many and many a night around our camp-fires did we sing it. I was eleven years at that time, so I remember the incidents and circumstances of that long journey very well, and of our early settlement here in these valleys. We outfitted at Florence, just above Omaha, on the Missouri River, and started from there in June, and arrived at Salt Lake City in September; so we were just about three months in making the journey. It was a wild, Indian, desert country in those days, and on the bluffs along the upper Platte River, the buffaloes covered the ranges in great abundance.

Arriving here, we didn't know what to do nor where to go. Some friends or ours told us there was quite a colony of Scotch people who had gone up into Cache Valley that spring, and they thought that might be a good place for us to go. We didn't know in the least where that was—whether it was north or south or east or west. We

didn't know anything about the elevation—whether it was too cold or too dry, or what it was. Indeed, we knew nothing about it. We simply went where there were some people whom my parents had known in the Old Country. There we settled. We lived in a dugout the first winter. A good many of you people, Latter-day Saints who are here today, hard y know what a dugout is, but we older ones know. I know very well about it, for we lived in the dugout, and lived there in extreme poverty.

The first work I did there as a child was to help my mother glean heads of wheat from the wheat fields, which had been cut with the scythe or cradle, for there were no mowing machines or reapers and self-binders in those days. After we had gleaned this wheat, the heads being tied in little bundles, we took a wash-board and rubbed the heads on it, and thus thrashed out the wheat. This was our thrashing machine. Of course, there was the chaff and some smut mixed in the heads of wheat, and I had to spread the wheat on a wagon cover and take a tin plate and throw it up in the air, and the little breeze that was blowing would blow the chaff from the wheat. This was our fan mill. We then ground this wheat between two millstones, for there was nothing to the grist mill at that time except two millstones; and being ground in that way, the flour was quite dark and it made a black bread, but a very wholesome bread, after all. We had that flour made into porridge for breakfast, baked into cakes or scones for dinner and supper. That, with baked or boiled potatoes, was pretty much all the food we had to eat.

Soon I had to act as herd boy and was sent out to watch our two cows to see that they didn't stray off, and to bring them home at night to be milked, for one of the chief parts of our living was the milk from the two cows. My suit of clothes, which my mother had made for me after we arrived in the valley, consisted of a shirt and a pair of pants, both made out of the tent cover that we had used in crossing the plains. It was pretty stiff and hard cloth, for it was weather-beaten, but it was all that I had—that and a rope around my waist to keep the suit together. That was the extent of my wardrobe.

Everybody who has crossed the plains will recall that after we got to the valley and began to get potatoes and a slight variety of food different from what we had had on the plains, that naturally we were quite hungry. My mother used to put me up a little lunch as I went out to herd the cows, and generally I would have it eaten before I got half a mile from home. Then I didn't have a thing for dinner. I simply had to tighten my rope for dinner. Now, it is all very easy to laugh and joke about it; and, to tell you the truth, I didn't realize the hardships that we were passing through, because I was not yet old enough. But my parents did suffer and sacrificed and endured very much. My heart bleeds as I think of the sacrifices they made so that I might have it easier to get on and that the path might be made more easy for me and mine. But the extreme poverty that we lived in is fresh on my mind to this day, and I repeat with pleasure the words of

Shakespeare that Brother Stephen L. Richards quoted this morning, when I recall all those experiences, and I say, in truth, and with all my soul: "Sweet are the uses of adversity." The best lessons that I ever had, came through those hardships and through being compelled to practice the strictest economy and thrift, such as our children nowadays don't know anything about. In those days, it seems to me, we were more willing to render service and to sacrifice for the Church than we are today. Why, in those days, the people were called on to send their teams back to the Missouri river to help gather the poor—those who could not bring themselves to this country—and the people willingly responded and sent their oxen and wagons back to the Missouri river, year after year, without money and without price, to help gather the poor. My parents were of those who had saved enough, through Scotch thrift, so that they were able to buy two yoke of cattle and a couple of cows, and came in what we called an independent company; but there were thousands and tens of thousands of people helped to immigrate to this country by the Saints here sending back their teams and their men to gather up the poor and bring those who couldn't help themselves.

This work called "Mormonism" has been a great work of co-operation—a work of sacrifice and of helpfulness to others. We forget, sometimes, in our abundance and even super-abundance of means, about the conditions in which the early settlers existed when they were subduing the wilderness and making it "blossom as the rose." I know very well that we have our financial troubles today, and many of us, no doubt feel that they are about all we can stand; and yet, when we look around us and see our multitude of blessings and compare them with all the poverty and the sacrifices that our parents made for this work and for our blessing and salvation, we should be led rather to glorify our Father in heaven for his mercies to them and to us.

I am glad to hear such testimonies as we have heard this afternoon from Professor Holden, with respect to the good work that has been accomplished by the Pioneers and by the people who now inhabit these valleys. We hear quite often now from thinking people, a good word spoken of the "Mormon" people and what they have accomplished; but what has been accomplished is nothing in comparison with what will be our achievements, if we will only continue in the same spirit that our parents exhibited in the founding of this country and in laying the foundations of this great institution called "Mormonism." We cannot conceive of what power, union and strength will give us and how glorious and mighty this work will become if only we continue willing to give it the service and sacrifice that it merits.

On every hand we see evidences of disintegration, or disorder, of anarchy, and of the lack of the cohesive qualities that hold society together. The great moral principles, love of one another and obedience to law and order, are greatly lacking these days. One almost trembles for the condition one sees abroad in the world today. In Ger-

many, in France, in Russia, and even in England itself, old England, the most glorious of the old countries, which I hope and pray will live as a nation and prosper for centuries to come, because of the great good she has done to all the world, in being the cradle of liberty, and in breaking down oppression and misrule and tyranny for hundreds of years; and yet in England today, it is just a question of whether the government can stand at all or not. Obedience to law and submission to the orderly procedure of civilized society are being broken down and there arises something above all that—the unions, the secret societies, the pledges that men make that they will abide by their unions and obey them, rather than obey the law of the land; and so, right at this very hour, it is a question as to whether the government of England shall stand or whether the unions shall rule, or whether society and civilization shall not be utterly broken down. The other great countries of Europe, we know, alas, too well, something of their condition. In a financial way, it seems, they are well nigh on the verge of ruin, when we see the German mark, which should be worth twenty-three cents, quoted, as you can read in the *Deseret News*, tonight, at one and six-tenths cents, which means that it is not worth six cents on the dollar in the markets of the world. Imagine a man or corporation composed of business men issuing due bills or notes until the paper they issue becomes worth less than six cents on the dollar. You would hardly expect that man or firm to ever pay out. And so it seems that the elements of disintegration and disorder are abroad in the world to such an extent that the scripture, which hath foretold of the perplexity of nations, is now being fulfilled. Even our own beloved nation, this nation which the Lord himself has been the means of founding, as we believe, and as we read in our Doctrine and Covenants, the word of the Lord revealed through the Prophet Joseph Smith, wherein he says: "I, the Lord, raised up wise men for this very purpose;" that is, to found this Government—and even this nation today has its perplexities so that we hardly know where to turn.

Now, in the midst of it all, notwithstanding our small perplexities here at home, we have peace, the peace of the gospel; a peace that no other people have; a peace that passeth understanding. Men cannot understand it, but it is here—the peace of God; the peace that comes only through the gospel of Jesus Christ. "My peace give I unto you." Although we may be in more or less distressed circumstances, yet that we have, and we know that the Lord is at the helm; we know that this is not man's organization. It is the Lord God Almighty who revealed himself to the Prophet Joseph Smith; and through those revelations, through those instructions, this organization has been founded, and the power of the Holy Ghost, the power of the Priesthood of the Son of God, has been given to this Church, and that is what holds it together and makes it great, and will continue to hold it together and make it great, and it is not the power of man, nor do we glory in man. We do not say, we do not allow it to be said, that Brigham Young has built

up this Church. Brigham Young was the honored instrument, in the hands of God, who brought that scattered, mobbed, robbed, people to this land and declared that "This is the place; here we will stay," when it was a most desolate, desert-looking place; for this is indeed the place. He didn't know, at the time, the marvelous riches of this land, but you can draw a circle around Salt Lake City three hundred miles, making this city the center, and there is more of gold, of silver, of iron, of coal, of lead, of copper, and of all the precious metals; more variety of grains and vegetables and fruit and flowers; more of everything that is needful for the use of man within that circle than in any such area in all of the known globe. This is the place. The Lord God Almighty, through his prophet, spoke it. Here is peace; here is abundance, here is the power which the Lord gave, and which he alone has given, and which no other people in the world have. Read in the same Doctrine and Covenants, the book of revelations, that the prophet Joseph Smith gave, that the rights of this Priesthood are inseparably connected—connected so that they cannot be separated from the powers of heaven—then we are as nothing, and we, too, will disintegrate and break in pieces and go down and become as nothing.

But it is true, and everlastingly true, that the rights of the Priesthood of the Son of God are inseparably connected with the powers of heaven. That being true, there is a power, there is a virility, there is a cohesive strength that holds this people together. I have seen the power and demonstration of the spirit manifested in the past few months down in the California mission. I have wondered sometimes when I have heard brethren, and some who are not our brethren, say: "Well, you wait a little while; wait and see the third generation, the fourth generation, and so on. You will see this thing going to pieces." Why, I recall when I was a boy eighteen years of age, working in a little hotel at Brigham City, that Governor Stanford, and the great men with him who were building the Pacific Railroad at that time, stayed at this hotel. I was active around the place as a youngster and had my ears and eyes open, and I recall hearing them discuss in that hotel, one evening, what a wonderful man this Brigham Young was; how he had gotten the people together here, how he could guide them, order them, manipulate them, and do as he pleased with them, and so on. But Governor Stanford and the other wise men with him said: "Wait until Brigham Young dies, and they will be broken and go to pieces." They didn't know what they were talking about. I have seen, in the California mission within the last two months, where I have traveled with President McMurrin and President Grant, the same potency, the same virility, the same strength, the same power of the Holy Ghost that my father saw seventy-seven years ago when he joined the Church in Scotland.

It is right here in the Church today, under the Presidency of Heber J. Grant, just as much as it ever was under the Presidency of Brigham Young, or Joseph F. Smith, or any other. Is it Heber J. Grant's power that is doing it? No. Is it man's power at all? No.

It is the power of Almighty God; it is the power of the Holy Ghost; it is the power of the Priesthood of the Son of God, inseparably connected with the powers of heaven; and that is what is giving guidance, and that gives guidance and direction and cohesion and strength to this great organization, and not the power of man, nor do we honor man for it. No, not to men is the honor. Thine, O God, is the honor, and the power, and the glory forever, through Jesus Christ. Amen.

The congregation sang, "The time is far spent, there is little remaining."

Benediction was offered by Elder Adolph Merz, President of the North Sanpete stake of Zion.

Conference adjourned until Wednesday, 10 o'clock a. m., April 6, 1921.

FOURTH DAY

Conference was opened in the Tabernacle, Wednesday, April 6, 1921, at 10 o'clock a. m., by President Heber J. Grant who presided.

The congregation sang, "Hail to the brightness of Zion's glad morning."

The invocation was offered by Elder James Wotherspoon, President of the North Weber stake of Zion.

Miss Colton sang a solo entitled, "O rest in the Lord."

ELDER MELVIN J. BALLARD

Our attention has been called repeatedly, by various of the brethren, during this most excellent conference, to the purposes of the Lord in gathering the Latter-day Saints in one place, and particularly the advantages which he had in view for our settlement in this particular place; and I have been thrilled in my contemplation of this glorious prospect, and should like to read a few passages from the revelations of the Lord to the Prophet Joseph Smith on this subject.

PURPOSE OF THE GATHERING.

First, I direct your attention to the Doctrine and Covenants, Sec. 29:7 and following, referring to the elders of the Church and the Saints:

"And ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice and harden not their hearts;

"Wherefore the decree hath gone forth from the Father, that they shall be gathered in unto one place upon the face of this land, to prepare their hearts and be prepared in all things against the day when tribulation and desolation are sent forth upon the wicked;

"For the hour is nigh, and the day soon at hand, when the earth is ripe: and all the proud, and they that do wickedly, shall be as stubble, and I will burn them up, saith the Lord of Hosts, that wickedness shall not be upon the earth;

"For the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke so shall it come to pass;

"For I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand."

I now ask you to consider this passage from Section 101, reading at the 39th paragraph:

"When men are called unto mine everlasting gospel, and covenant with an everlasting covenant, they are accounted as the salt of the earth, and the savor of men;

"They are called to be the savor of men. Therefore, if that salt of the earth lose its savor, behold, it is thenceforth good for nothing, only to be cast out, and trodden under the feet of men."

Still another passage in Section 103, seventh verse:

"And by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet, and the earth is given unto the saints, to possess it for ever and ever.

"But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them.

"And inasmuch as they are not the saviors of men, they are as salt that has lost its savor, and is thenceforth good for nothing but to be cast out and trodden under foot of men."

And still another passage from Section 86, reading at the eighth paragraph:

"Therefore, thus saith the Lord unto you, with whom the Priesthood hath continued through the lineage of your fathers,

"For ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God;

"For they were set to be a light unto the world, and to be the saviors of men;

"Therefore your life and the Priesthood hath remained and must needs remain through you and your lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began.

"Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this Priesthood, a savior unto my people Israel. The Lord hath said it. Amen."

These inspired utterances, full of great promise, and yet guarded with caution and warning from the Lord, are blessings that shall be ours through faithfulness—these things, I say, are an incentive and an inspiration to all Latter-day Saints. When I think of their import, what the prospects of the future are, as one of the brethren remarked yesterday, great as have been the achievements of the past, they are but the beginning of glorious things that shall be sung of Zion. Notwithstanding the glory of the past, the future is more splendid than the past possibly could have been, because this work, the work of God, is to roll forth until its power, its glory, its influence, shall fill the whole earth, and not be confined to a few valleys up in the tops of the mountains.

THE WORLD'S OPPOSITION TO THE GATHERING.

Brethren and sisters, I am sure as we read the history of the various movements on the part of the Church to assemble, to establish themselves in one place, we have discovered that surely the enemy of this work, who is the devil, has been opposed to the gathering of the Latter-day Saints. We were not permitted to remain in the place where, ninety-one years ago this very day, the Church was organized. The powers of evil were arrayed upon all hands, and the result was

the Church had to move. Their gathering at Kirtland again was opposed, and the powers of evil were arrayed against the movement to gather in the Saints from the various parts of the world. Again a move was made under pressure and force. Their gathering at Independence, Missouri, was fraught with the same kind of danger and difficulty, mob violence, people fleeing before their enemies, their homes consigned to the flames. Their other effort to establish themselves in another section of Missouri met with the same kind of opposition. Do you recall the individual who harangued the Saints during the time that the Prophet Joseph and his brother Hyrum were prisoners incarcerated in one of the foulest dungeons that has disgraced the footstool of God? They were told never to expect their prophet to return; that "his die was cast, and his doom was sealed," and the voluntary advice given was that if they wanted to live at peace and be happy, never to gather any more, but to scatter and not to organize wards and stakes but to be like other people. That is what the devil has desired from the beginning—that we should be like other people; but the Lord has decreed that this people should be a peculiar people unlike other people. The answer of President Young and his associates, to this advice, was that they would not desert one another but would enter into covenant to stay by one another until the poorest Saint was brought out of Missouri. Again they had a similar experience in their gathering at Nauvoo. Though they grew here to larger proportions and established themselves on a more firm basis, nevertheless, it was the same spirit of opposition to scatter this people, to divide them, to send them forth, and not to permit them to gather and to organize. The great movement into the west was undoubtedly for the purpose of giving this people the chance to be gathered and established in peace, in security, until they should become strong enough, their works understood well enough, to find favor in the sight of good men who would no longer lend their influence and power to the breaking up of this people and their being scattered any more. And transplanted here in this place, we had the opportunity to take root and to grow, and still in the time of our thriving, behold the enemy was again alert. Through the tongue of lying individuals, misrepresentations were made that brought upon this people an army. No matter what the purpose and motive was, on the part of those who sent them, in their hearts, many of those who came here in what was known as Johnston's Army came for the avowed purpose of again breaking up the foundation of this work. Thanks be to God that they did not succeed, and that the Lord used them as a means to further establish his work, and that the day of animosity that would seek to disturb us and drive us hence has passed and gone, and at last we have earned, in the estimation of the leaders of our country and a great majority of our fellow-citizens, the right to exist as organized bodies. Thank the Lord for that day of triumph.

But do not suppose, my brethren and sisters, that the enemy is satisfied or that he is content to leave us alone, for he still is opposed to the gathering of this people, and if he cannot break them up, root and branch, and drive them forth, he will lay siege against us in devious ways, with cunning craftiness. He will seek by all of his power to nullify, as far as possible, the great blessings the Lord had in view in the gathering of the Latter-day Saints, and to wean away our sons and daughters, to make paths here and there that shall divert them away from the gathering place and away from the purpose of the Lord in bringing this people together.

OUR SONS AND DAUGHTERS A HERITAGE OF REAL WORTH.

We heard some excellent advice yesterday from Brother Stephen L. Richards, on the question of the financial salvation of this people, all of which is important, of course, and I desire to speak of another phase of this work wherein we must exercise conservation to the accomplishment of the great purposes of the Lord in our assembling here. Valuable as are the material things of this world, nevertheless, more valuable are the sons and daughters of God. Our boys and our girls, as Doctor Holden said yesterday, are our heritage that is of real worth. They are worth more to us than the land, and all the wealth of the hills and the valleys, and it is to the conservation of these sons and daughters of the Latter-day Saints that I desire to direct the attention of my brethren and sisters this morning. One of the means which the adversary has employed to nullify the blessings of the gathering may be noted in our several communities in the disposition that many of our daughters have, particularly, and some of our sons, to consider their birthright lightly, to treat it as a thing of small consequence, and to jeopardize it by forming alliances in marriage with those who do not belong to our faith. My brethren and sisters, when I think of the value of these precious boys and girls, I see also the future of Zion in them. Our baptisms in the mission fields, last year, were the largest in the history of many years, if not in the history of the Church, and from that source, of course, in years that are past, we have drawn great strength to the Church, but while these baptisms shall undoubtedly continue to bring into the fold countless thousands of the honest in heart from the various nations of the earth, nevertheless the source from which we shall draw our greatest strength shall be in the conversion and salvation of our own sons and daughters, because last year, for example, there were more than three times as many children born to Latter-day Saint parents as all the baptisms that were accomplished in the world.

WE MAY LOSE OUR HERITAGE BY WRONG MARRIAGE.

So that, the future growth of this work depends upon saving these boys and girls, that is, so far as numerical strength is concerned;

and one of the most fruitful means of losing them, of causing loss to the community purpose and interest, and weakening the organization of the Church, dissipating our forces, is the movement that would have us enter into marriage with those of unbelieving faith. Then I know, because I have had the opportunity, and not many men have had a better opportunity, to study this situation as I have observed it while presiding over the Northwestern States Mission, for I saw hundreds of our Latter-day Saint girls and many boys living in Montana, Idaho, Oregon, Washington, and on visits to California, and President McMurrin could also testify to this thing, for he has seen it in that section—hundreds, I say, of these Latter-day Saint boys and girls who have married out of their faith who have drifted away—this movement does not look to the concentration and building up of our communities nor the establishment of this work, but it works to the very opposite. It is scattering, it is dividing, it is dissipating our forces.

THE EVILS OF BEING UNEQUALLY YOKED TOGETHER.

I have no quarrel, nor shall I engage in any quarrel, with those who do not belong to us, who have sought our daughters or our sons in marriage. I do not blame a non-“Mormon” for trying to get a “Mormon” girl, because he would not find anybody better if he went all over the world; but I do seriously question the wisdom of that boy or girl who jeopardizes the glorious purposes and privileges the Lord had for them, who, through much tribulation, brought their parents to this place, where they might provide the opportunity for believing sons and daughters to marry believing sons and daughters; where the opportunity might be provided for them to grow up, like calves in the stall, as the ancient prophet said, to inherit these blessings. I believe there was wisdom in Paul’s statement, indeed I know it, for I have heard tales of sorrow and distress too long for me to repeat here, that would make a volume, that have come from those disobedient sons and daughters who have disregarded the desires and wishes of their parents and who have made an alliance wherein they are not evenly yoked together, and Paul’s advice was good, that you should not be unevenly yoked together. I recognize that we are not the only Church which believes in this doctrine. We accord to all men the same privilege, to preach this doctrine and to hold their own within their own circle. This is not selfish. We are asking only that which we accord to others, and that which others, many of them, claim for their own; but in asking this we are asking it for the peace and the blessing of our boys and girls first of all. Is there happiness in the home of those who are unevenly yoked together? My experience is that it is utterly impossible for a Latter-day Saint girl, trained and reared in a “Mormon” home, with “Mormon” ideals of the right relationship of husband and wife, parents and children, the very family institution itself, the care of children, their education,

their training, their care in times of sickness and in death—there is no possibility for that boy or girl to enjoy to the highest and the fullest extent peace on earth, joy and happiness in this present time, and salvation and glory in the celestial kingdom of God, under this arrangement; it is not possible.

AN ILLUSTRATION.

I remember receiving a letter recently from a young man on a mission, who disregarded the advice I gave him, not to take this step. He said to me that he now regretted it, because, he said, "We do not pull together, my wife and I do not have the same kind of ideals nor ambitions for our children, and when I would go ahead she holds back." He said it reminded him of an experience he had on the farm. They had a team of mules, and one day one of the mules took sick, and in order to let the work go forward, they substituted a blooded horse. When the blooded horse was hitched up with the mule, the horse being faster and more willing to go forward, every time he would get a little ahead of the mule, the mule would stop, and so, he said, it was nothing but a seesaw; they did not get anywhere. He said, "Now, that mule would have been a very good mule hitched up with another mule, but it wasn't a good thing to hitch it up with a blooded horse." The implication is again that you cannot work successfully unequally yoked together. I do not mean to imply, of course, that the Latter-day Saints are the only ones that are blooded horses, and all the rest are mules, not at all, but I do mean to say that you do not work successfully under that combination, and I have received from more than one girl the plea to please convey to the daughters of Israel their experience and their advice not to take the step they took. Now, so much for the individual blessing.

UNEQUAL MARRIAGE IS A LOSS TO THE CHURCH.

Then again, let me say that there is a loss to the Church. How many of those born under these circumstances remain within the fold? Not many. There is a loss that we cannot afford to have constantly dissipating our forces and running away from us.

THE APPROVED AND APPOINTED WAY OF MARRIAGE.

My brethren and sisters, again, not only do we desire that our sons and daughters shall marry within the fold, but we desire that they shall come into the house of the Lord and enter into the sacred and holy obligations of matrimony in the Lord's approved and appointed way. We desire it again for their peace, for their salvation. Our records show that the divorce rate among those who enter into marriage in this holy, approved way is very much lower in the Church among that group than among the group who marry for time only. And why? Of course it is significant to all of us that

those who enter into these holy bonds of matrimony for time and eternity do not begin to plan to separate and to part, but they begin to plan to live together not only in time but in eternity, for we are not building for time, we are building for eternity also. And there are connected with these blessings certain privileges, of course, that except men shall enter into them in this life, or they are performed in this life for men and women, those who fail to receive these blessings cannot come into the celestial kingdom of God where God and Christ dwell. It is a "Mormon" truism that is current among us and we all accept it, that as man is God once was and as God is man may become. That does not signify that man will become God. I am sorry to say, and yet it is a truth, that not many men will become what God is, simply because they will not pay the price, because they are not willing to live up to the requirements; and still all men may, if they will, become what God is, but only those who are heirs of the celestial glory shall ever be possible candidates, to become what God is. We desire, therefore, that these boys and girls shall have the safety and protection of this kind of marriage.

TEMPLE MARRIAGE A PROTECTION TO WOMEN

There are some states that have regulations providing for the physical examination of men and in some instances women before certificates of marriage are issued. I lived for a long time in a state where that practice was in vogue and still is in vogue, and I have wished that this were true everywhere. But even if it should be extended to all the states of the Union, still I say to the daughters of Israel there is a better protection for you than this, and a better protection than ever will be provided by any law of the land, in that you have the privilege of requiring the man who proposes marriage to you to put himself in condition so that he can pass muster before his bishop to ascertain and to know—that that man is not only physically clean but he is morally clean and that he has faith in God, that he has honored the holy Priesthood and that he is worthy to go into the house of God. That protection is the best that possibly can be provided for the daughters of Israel, and it is yours. Will you not embrace it? Do not jeopardize your happiness, your future success in time and in eternity, by ignoring this great and wonderful privilege that has been given to the daughters of Israel. Then many a boy who has entered into that solemn and holy obligation in this, the Lord's appointed way, has kept pure and clean by the covenants which he makes that he will be true to his wife, and he has stood in the hour of temptation many a time and resisted it because of the obligation which is upon him. Is that not a strength to the boy as well as a protection to the woman? For I want to tell you that no happiness can come to men or women where confidence is gone, and where there is not absolute trust in one's companion.

NO DOUBLE STANDARD WITH THE LATTER-DAY SAINTS.

Oh, thank the Lord that in this Church we have no double standard. We have heard it, I have, from my childhood. I received from my mother and from the organizations of the Church this admonition. She taught me to live as clean and as chaste and as pure as the girl I married and asked to be my wife, the mother of my children. She taught me that she would rather hear of my death than that I had been immoral and had debauched myself. Thank God for that advice, and that I had the courage and the strength to keep it and to live up to it.

So, by reason of this provision, there is safety and protection and happiness to the sons and daughters of Zion that cannot come when they go out of their faith and mingle and associate in these relations with those who have entered into no such covenant and have lived no such life as this. And yet I do not wish to imply for a moment that there are not those who are clean, who are chaste and who are pure, who live in the world; I do not imply that at all, but I do say that here are the institutions and organizations that require such a life of Latter-day Saint boys and girls.

THE EVILS OF DIVORCE AND CHILDLESS MARRIAGES.

One of the great sources which brings sorrow and trouble in the marriage state and that is distressing this country is the divorce evil. I notice that at a great gathering of women recently, in Washington, this problem was discussed and it was suggested that the women's vote must come forward to save America or else we shall be on the highway to moral degeneracy, because the divorce rate in this country has been mounting until it is announced that we now excel Japan in the number of divorces in this country and Japan has been leading the world. What is the answer to it? I thought, as I heard Dr. Holden yesterday, there is no problem that now distresses the world, of a moral character, of a financial character, of a social nature, except the key to solve it is in the hands of the Latter-day Saints, even as the Lord said he would make his people a light unto the world. We have just begun to solve these problems; we are going to go forward, and we will solve that problem also. The great contributing cause to divorces in this country are childless marriages, wherein men and women live to themselves the selfish life and pander to make these glorious bodies, with their divine endowment, mere harps of pleasure, and they will reap disgust, discomfiture, and condemnation, when they come to stand in the presence of Him who gave to man as his first great commandment, "Multiply and replenish the earth."

My brethren and sisters, boys and girls who enter into marriage in the Latter-day Saints Church, in the Lord's approved way, enter in properly instructed, and if they live up to their obligations to one

another they will keep, by all the power God has given them, that great and holy commandment, and reap for themselves joy, peace, happiness and blessings, in this life, and blessings of an eternal character in the world to come.

THE LATTER-DAY SAINTS ARE NOT TO BE ABSORBED.

Brethren and sisters, we are not to be absorbed. The Lord has decreed it. He knows how to keep us where we ought to be, and when we get straying off the track he knows how to bring us back, for he will not desert this people. His promise was that this work should never be overcome nor given to another people. He may chastise us, he may correct us, but he will not let us go astray. If we, therefore, keep his commandments, we not only shall escape chastisement, but we shall come into our glorious heritage, and the light of Zion shall continue to rise, for behold, her day has come, her light shall shine, the glory of it shall be reflected to the uttermost ends of the earth, and the men of all nations shall come and say, "Let us go up to the mountain of the house of the God of Jacob, so that we may learn to walk in his paths," and the attention of the angels of heaven shall be called to the earth, and unto this people; and behold, the King shall come and he shall receive his people and reign with them a thousand years.

God speed that day, for Zion's future is as sure as the sun shines, if we will only keep the commandments of the Lord, and all these glorious things shall come to pass. May the Lord find us, and our children, and children's children, identified with this glorious work in the day of its triumph, I humbly pray in the name of the Lord Jesus Christ. Amen.

A solo entitled, "O Lord, remember me," was sung by Mrs. Ruth Brewerton.

ELDER LEVI EDGAR YOUNG

(*Of the First Council of Seventy*)

My brethren and sisters: I have been very greatly impressed with what has been said from this stand during the sessions of this conference, and I believe, with all my heart, that you and I will go to our homes with a resolution in our hearts to live nearer to God than we have ever done before. This is the desire of my heart, and I trust that we will be able to retain, to a very marked extent, the great spiritual feast that we have enjoyed during the last three or four days.

Yesterday afternoon when some of the brethren were speaking of the pioneers to this state, certain thoughts came to me, and I too

was impressed with a greater realization of the fact that the Latter-day Saints have always placed their faith in God and in his Son Jesus Christ, the Redeemer of the world. With the faith in God, in Christ Jesus and in the Holy Ghost, they have approached their daily lives, and their lives through all the years, and they have retained that implicit faith to this day. If there is anything in the world that is needed at this hour the world over, it is the simple faith in God and in his Son Jesus Christ.

Not long ago I walked into a school room in southern Utah, and while sitting listening to a recitation in western history, the school teacher of that grade made this remark to the boys and girls of the sixth grade: "The 'Mormon' pioneers who came to these valleys before the railroad were a good people, but they were uncultured and unprogressive; we are thankful that the generation of today is becoming cultured and realizing the day of progress."

"The 'Mormon' pioneers were a good people but uncultured and unprogressive"—that to come from a person who posed before those children as one who knew something about the history of America and the western part of this continent. I want to go on record here, holding, as I do, the Chair of Western History, at the University of Utah, and say that a finer type of people never lived than the "Mormon" pioneers who settled these valleys of Utah, and they were a cultured and progressive people; I sometimes think they were more cultured and progressive than we are today, but this is not true, if the generation of today is realizing the great power and light of the gospel of Jesus Christ.

The "Mormon" people were brought from different nations of the earth. They became convinced in those very early days of the truthfulness of the gospel by the revelation of God to them individually. They became an inspired people. God never called upon cowards to do work for him, but he has given the work invariably to high types of people, high minded people, a highly spiritual people. You Scandinavians that have come from the Scandinavian countries, you English, you Germans, and all who have come from the different nations of Europe, did not accept the gospel of Jesus Christ because of your ignorance. You accepted the gospel of Jesus Christ because of your intelligence, your high mindedness; and though you were poor in worldly goods in your native lands, you were rich in spiritual endowments. The peoples of the world that have been gathered to these valleys from the nations of Europe are the highest types of those nations, because of the fact it takes a high type of man or woman to understand this gospel of Jesus Christ and to obtain a testimony of its truth.

The Latter-day Saints came to these valleys but a few years after the organization of the Church by a few men who were not educated in the sense that they had been to the great schools of America, but they were educated in the greater laws of righteousness, men who

had communed with God, men who had opened their souls to the light of heaven. Those men assembled, and by the gift and the power of God, organized the Church of Jesus Christ of Latter-day Saints. Then began their historic march from the Atlantic seaboard to the far West, to these mountains, and wherever they went, the Latter-day Saints were first imbued with the wonderful testimony that they had to bear to the world, namely, that God had spoken from the heavens. Could there be any greater ideal for which to work? With that ideal they came into the far west, they developed the lands; they were a progressive people. In 1840, at the time of the invention of the modern farming implements, the modern plow, the modern threshing machine, mowing machine and sewing machine, they took those machines, and adapted them to their work, to their daily lives; they brought those inventions to the valleys of Utah, and used them in developing the soil. But not only were they progressive from an economic viewpoint, but those "Mormon" pioneers thought first and foremost of the intellectual and spiritual development. In a study of seventy-two towns in the history of the Great Basin, we have found that invariably the "Mormon" pioneers, wherever they went, not only built their cabins but they built their school and meeting houses; they had their teachers, and the first school in Utah was opened less than three months after the advent of the pioneers to this valley. In 1850, by an act of the first legislative assembly of the State of Deseret, the first university west of the Missouri river was inaugurated; the faculty in the year 1850 was organized, and that university still lives on the hill that in 1850 was picked out by Governor Brigham Young and the legislature for a higher institution of learning. I know the criticism has been given that it was not a real university. It was a real university for that day, for we recall the fact that in 1845 to 1850, Harvard, Columbia and Yale universities were only high schools; in fact their curricula would not equal the curricula of the high schools of America today. The ideal of university training was indelibly stamped on the hearts of those pioneers. They developed the schools. They had their different educational organizations, their philosophical societies—Wilford Woodruff was the president of the Scientific Society, here in Salt Lake City. They held meetings, and had their various meetings of the priesthood for intellectual training. Finally the different auxiliary organizations were formed, and the youth of the Latter-day Saints invited to attend the meetings of those organizations.

When you come to study this great educational movement in the Great Basin, you will find that the "Mormon" people fostered every factor possible for the development of the youth. They built a theatre in the wilderness, and the sole purpose was that the people might have amusements of the proper kind. After they built this theatre in the wilderness, the master of the English language, Shakespeare, was studied, his plays were produced, and I remember not long ago of

having the opportunity of taking Sir Johnston Forbes Robertson into the old Social Hall here, now called the "Little Theatre;" we walked in there three or four years ago during a very stormy day, and as we went down the aisle, that greatest actor of all English speaking people looked above the stage and saw the bust of Shakespeare. He took off his hat and said, "That tells the story as to whether or not your pioneers appreciated art and the finer things of life."

True, those pioneers did not have what we have today, and I know that Professor Holden, when he stood on this stand yesterday and spoke to us, realized the fact they were essentially agriculturists. They had to get down to the soil and conquer it to lay the foundation for the institutions of today; but in conquering the soil, they loved it and realized more than any other people that agriculture is the basis of our whole civilized life. Many were the times when the farmer plowed, planted his seed, and went forth to water the dry land, some weeks later, but there was no water. Many were the times that the pioneer farmer saw his wheat field dry up. Many were the times he went forth to harvest but there was no harvest. And yet he did not move to another clime. His prophet had said, "This is the place," and in those words he had faith and his faith sustained him. There was an altruism developed among those pioneers that we do not find today—a right altruism, a real spirit of co-operation. The altruism, the love of neighbor, which is fundamental to the love of God, has never been surpassed since that day, if it has been equaled.

Each town of early-day Utah was an ecclesiastical unit, with social and political tendencies. The ecclesiastical unit was based on the idea of individual power and self-development through religious principles. Each individual was responsible in this religious scheme to his God; each was independent to grow intellectually and morally in the sense that man is in the image of God. It is necessary to say this in order that we may understand the democracy of the town government of early-day Utah. Politically and socially, all rights were inherent in the people.

The power that held the people together was the religious feeling; and with this the economic interests common to all. In these social groups, the desire was to live and let live. The people were intensely practical; the physical conditions of the country made them so. They were compelled to apply their religious idealism to the immediate problems in hand.

The two ideals fundamental in traditional American thought are the ideal of individual freedom to compete unrestrictedly for the resources of the country, and the ideal of democracy, where the government is for all the people and by all the people. American democracy has always been based on free lands. Such ideals were always present in the colonizing of the valleys of Utah. But we must not

forget that the "Mormon" colonists were always religious in their organization in form as well as in purpose.

I am glad to say that Dr. Turner of Harvard University has recently said in a lecture before the students there: "The 'Mormon' people, in the far west, developed the finest type of New England town government that was ever developed outside of New England." That alone stamps the "Mormon" people as fine types of Americans, and when they came here they plunged into the wilderness with the Constitution of the United States as their fundamental organic law.

Were they cultured? Yes; because they were men and women of ideals, because they had implicit faith in God; the faith that is needed in the world today. Where they cultured? Yes; because those "Mormon" pioneers planted here, I believe as no other people planted in the history of America, the five great institutions of all civilization; namely, agriculture, the home, the church, the state, and the school; and in a study of these five institutions of civilization will you find the splendid history of the "Mormon" pioneers who settled here in those early days. The teacher who spoke as she did, spoke in ignorance.

I pray God that we may retain that old-fashioned, implicit faith in God that our fathers and mothers had.

This is what has been written about those pioneers and has gone from this state to some of the universities, not only of America but the world, and it was the paragraph that closed a recent lecture at the University of California:

"Side by side with the development of the natural resources of Utah," [our temporal history] "Utah has constantly cultivated those things that make for culture. The growth of the Church has been brought about by the virility and vision of its leaders, and it has been able to solve the new problems of civilization. In the process of expansion the 'Mormon' people have won distinction not alone in industrial enterprise, but in the fine arts as well; in fact, more than in the fine arts, more than in industry, the 'Mormon' people have won distinction as the finest type of religionists living today. The bond of sympathy between the practical and the esthetic, between reality and vision, between the temporal and the spiritual, the Latter-day Saints from the beginning have ever regarded as the secret of present strength and the measure of enduring achievement."

The late Judge C. C. Goodwin once paid the following tribute to the "Mormon" pioneers in the columns of the *Salt Lake Tribune*:

"It is good to see the Saints bring their children in to conference. We wonder if many of them stop to tell their children the beautiful story of the evolution that, the full history pictures, since the day that the first weary company came down the eastern mountains and halted there.

"That was Salt Lake's first moving picture; there has been none like it since. Contemplating it, the temple, the hotels, theaters, churches, hospitals, great business houses and stately homes, the temples to religion, to learning, to industry, to justice and mercy, all vanish away; the roar of business becomes still; the silence which the desert broods comes back; gardens vanish, the flowers all fade; there is nothing as now seen save the surrounding mountains, the

lake shimmering in the distance, the sun shining from above and the desolation that wrapped all this region round like a burial robe. Even the branches on the few stunted trees hung drooping like funeral plumes, while the sough of the breeze coming down from the hills, or up from the lake, was as mournful as is the requiem chanted on the shores of the Styx.

"The way a state is carved out of a wilderness and rounded into form is always an interesting theme. The way the first stakes of civilization were driven in Utah was dramatic enough to be set to words for the stage. In their penury and distress the first act of the Utah pioneers was to sink upon the earth; not in prayer for help, not in lamentation and despair, but in glad praise service in thanks to the power that had led them through the wastes and over the trans-fixed billions of the everlasting hills to a place of rest.

"Then their work began. They were not dreaming of fortunes.

"The struggle before them was to live and that struggle continued almost without abatement to the end. Often only the barest necessities were vouch-safed; few comforts, no luxuries. In that rough friction their youth was worn away; the men surrendered their ambitions, the women folded fond dreams and a thousand innocent longings in their hearts and drew the silence of self-sacrifice over them forever.

"But then the miracle commenced. The desert began to transfer the wrinkles and sadness from its somber face to theirs, while in turn it began to absorb the splendor of their youth, and to cause it to be reflected in flowers and fruits and golden grain and vines in which the birds made their nests and filled all the soft air with their songs.

"Later still, as though touched with pity, the irresponsive mountains began to swing back their adamantine doors, revealing the treasures within, where they had remained secreted, waiting until the time should be ripe for the coming of progress and enlightenment. The overwearied eyes of those pioneers have mostly all closed; their hands, gnarled by labor, are nearly all folded, but the miracle is still being performed. More and more fields are annually rescued from the desert; more and more flowers are blooming; more and more birds are singing; wider and wider fields grow golden under the harvest sun, recalling the old legend, that artist angels, in the long ago, came here from Summerland and with divine pencils, dipped in the dyes where light is brewed, left it all as a frame for a city beautiful which man was to build; we may believe that the building of that city has been begun and is progressing toward perfection.

"This is the story that should be told the children when they are brought in to conference, and then they should be told to listen and note if they cannot still hear the echoes of that first praise service, with which the fathers dedicated this soil to the enlightenment which comes through devotion to duty, through the omnipotence of patient labor, and through faith in God."

God grand that we may see these great things in our history, and that the truth of the faith and the development of the Latter-day Saints and their great message may yet become known to the honest in heart and to all the world. I ask it in the name of Jesus Christ. Amen.

ELDER DAVID A. SMITH

(Of the Presiding Bishopric.)

To one not accustomed to occupying this position and one whose mission is to labor in helping to care for the temporal affairs of the Church, this is indeed a task. However, I rejoice in this opportunity that I have to address you, for I have discovered in my

short ministry that, through service we grow best and develop most. Never in my life have I felt the responsibility that rests upon me more than I feel it at this time, and never in all my life have I had in my heart a greater desire to "keep the commandments" than I have now.

I could not help but think yesterday, while Bishop Nibley was addressing us, of the contrast in his life and my life. The seventh son, thirteenth child in order of birth, a comfortable home, a mother whose every thought was for the welfare of her children, a father whose life stands out as a shining example in service, a grandfather whose life was given in an attempt to help establish this work upon earth.

It has been my privilege to know intimately (if it can be said that a boy through having the opportunity of being in the presence of such men almost constantly, can be intimate), four presidents of this Church, with their counselors; I have seen one complete change in the quorum of the Twelve, and have known personally all of these men. Under such influences and conditions, I have grown to manhood, and when called to the Presiding Bishopric, if I had been asked what my equipment was, I perhaps would have answered that it had been my privilege to hold every office in the priesthood, from that of deacon to high priest; that under the direction of good men, faithful and true, I have been encouraged to function in each office. It has been my privilege to labor in the Sabbath school, as a student, as a teacher in the class, and as an aid in the stake organization. In the Mutual, as a student, as a class leader, as an officer in the ward, and as an officer in the stake. What a wonderful blessing has come to me. And yet, well do I remember, soon after having been called to this position, being sent to one of our stakes with a message to deliver to the bishops of that stake, upon going into the room where they had assembled, and seeing before me men whose hair was gray, or turning gray, there came upon me the feeling of fear. It seemed to me absurd, for me, a youth, to stand there before those men tried in the service, and attempt to instruct them in their duties. My first thought was to retire; how could I get away from this responsibility? And oh, how I prayed that God would bless me and give me strength equal to that responsibility. It came, but not with words of logic, not with the power of oratory to convince them, but, as I attempted to form my thoughts in words, I found, as I uttered them, that they fell upon ears long trained to patience, upon hearts that breathed forth the spirit of charity, upon souls that had faith in God and honored his Priesthood. I went from that meeting with a new vision, a new sight. I saw the bigness of the work in an entirely new light. I found that this equipment which I thought I had was only the foundation upon which I must build, and I made a survey of myself. Where must I start to improve? I found that it was much easier

for me to tear down, much easier for me to find fault and to criticize, than it was to build up, than it was to construct. I found that it took no effort whatever to tear down, but it took strength, it took courage, it took the power of will to build up. And from that day to this, I have tried; God knows I have tried. I have been encouraged very much from time to time in reading the scripture. One passage that I have had on my mind, since the opening remarks of this conference, I will read, and perhaps comment upon. And let me say that this was uttered by one of the apostles of old, and I think applies in this day with the same force that it did at that time:

"Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings."

And I hope I will be permitted to add to that the remarks of President Penrose, in which he says avoid speculations, for in this Church there is no need for speculations, no room for lying, or for the man who indulges in it; there is no place for malice or for him who has malice in his heart. He who has guile cannot live properly his religion, and be a true servant of God. Hypocrites are undesirable and cannot become useful in the sight of God. To envy is to take a step downward and lessen our power to do good. Evil speaking of our brethren, of our neighbors, of those who are in authority, is the first step to apostasy.

"As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

"If so be ye have tasted that the Lord is gracious.

"To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

"Wherefore also it is contained in the scripture, Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

"Unto you therefore which believe he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

"And a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

"But ye are a chosen generation a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light:

I repeat:

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light."

I stand before you at this time, my brethren and sisters, with Joseph Fielding Smith and Hyrum G. Smith, a living testimony to the fulfilment of the promise of God to his servant, Hyrum Smith.

My greatest desire, and my fondest hope are that I shall prove faithful to the Priesthood which has been conferred upon me through God's servants, that I shall prove to these men who hold the fulness of that Priesthood, that I shall prove worthy of you, my brethren, and my sisters, from whom I gain so much strength, that I shall prove true to my God, to whom I owe all that I have and my very existence. God grant that when I shall have finished my work here upon earth, he can say of me, "Well done, thou good and faithful servant," and I ask it through his Son Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

I am delighted to have Elder Golden Kimball here; he has been in poor health, but we are glad that he is able to be with us at this conference, and I am very much pleased to have him talk to us.

ELDER J. GOLDEN KIMBALL

(Of the First Council of Seventy)

My brethren and sisters, I have been hanging on the hook so long during this conference that I am nearly exhausted. I have had some wonderful thoughts, but you waited so long they have nearly all oozed out of me.

When I came in the Tabernacle yesterday afternoon, I was met by one of my old missionary friends. He said, "Hello, Golden, I thought you were dead." Now, I want to notify my friends, and I have some good friends—I have tested them out, I know—not to worry about me; that when I am dead—and it is an awful job to get there, I have found that out, when I die, I have made arrangements for a brass band. I like the idea of lots of noise and confusion, people inquiring, "Who is that?" "Why, Kimball's dead." Then the people won't worry any more about me.

My brethren and sisters, I attribute my partial recovery, and I hope I will continue to improve, very largely to the kindness and sympathy of my brethren, the presidency of the Church, the council of the Twelve, and to the First Council of the Seventy and other friends. I came home last October to attend conference and was taken sick, and remained at my home nearly two months. When I got around and thought of my brethren and their kindness and sympathy for me, I want to tell you, brethren, I felt this was a mighty good world. I have repeated hundreds and hundreds of times, while I was sick, the words of Frohman when he went down to his death. He said, "Why fear death? It is the most beautiful adventure of life." I want to tell Frohman I have not got that in me yet. I think this is a pretty good world. I think I am safer here among my brethren who know

me, although we have had an awfully hard time getting acquainted.

Brethren, I have learned a number of lessons. I have had several, to me, quite serious experiences. I remember thirty-seven years ago I was secretary for Brother Roberts who presided over the Southern States Mission. After I had traveled for a year without purse or scrip and had tested God thoroughly, I found the Lord's word good. He never failed me. I traveled in the state of Virginia. I went on one trip with a young elder, and I say it with a good deal of pride, six hundred miles, without purse and without scrip and without friends. No man had ever heard the voice of a "Mormon" elder where we traveled. We left a trail behind us, a trail that other elders have traveled, and at no time during that three months did I sleep outdoors, but I came mighty near it a lot of times. I thought the Lord surely had forsaken us, at times, but when it came to the last test, someone's heart was softened, and they fed us and they gave us a bed so we had no use for money.

During my labors in Chattanooga with Brother Roberts, as it was in the early history of that city, I was thoroughly poisoned with malaria. I was drunken, but not with strong drink, but with malaria. I was as yellow as a parchment. As I went along the streets one day in Chattanooga, a stranger met me. He happened to be a physician. He said, "Young man, I don't know who you are, but if you don't do something for yourself you will die." "Well," I said, "I will not, as I'm a 'Mormon,' you can't kill them." When Brother Morgan came down and relieved Brother Roberts, I was still in the office, looking worse than ever. Brother Morgan looked me over carefully. He said, "Brother Kimball, you better go home. The mission is very hard run for money. It will only cost twenty-four dollars to send you home alive, but it will cost three hundred to send you home dead." It was a matter of business in that office; they had no money. I think maybe that was all I was worth. "No," I said, "Brother Morgan, I don't want to go home. I believe I was called on this mission by revelation; at least they told me so in my blessing. Now God has been good to me and he has been faithful and true, and I want to test him out, and if he can't take care of me, when I have been as faithful and true as I have, and made the sacrifices I have, then he is not the God of my fathers." So Brother Morgan let me stay, and I filled my mission. I have my release. It is the only release I have ever had, and I prize it very much. When I was released he said, "Brother Kimball, now you'd better go right straight home." I said, "Brother Morgan, I can't. My mother suffered the pain of death to give me life. She has watched over me from my childhood to manhood, and she loves her people. She heard Brother Jedediah M. Grant, President Grant's father, preach in Philadelphia, when she was a girl twenty years old. She heard only the one discourse, and she embraced the gospel, and she took the Church works and went to her people, a good people, an honest people, a wonderful people

she had, but they all rejected it, and she had to leave, and it broke her mother's heart. She went back to Philadelphia, and in company with President Jedediah M. Grant and his wife traveled by team to Nauvoo and married my father, and that is how I happen to be here today. My mother watched me grow to manhood. You know the one great vision and dream she had? It was that her son, her eldest son, should grow to manhood and go back to her people and let them see what 'Mormonism' had done." And I went, and God kept me alive, and I visited them for five weeks, and I preached in their church, and my mother's relatives told their old minister, who had preached there for thirty years, that unless he let Christine Golden's son preach, they would leave his church. So I got to preach. He was a clever old fellow, too. I thought I would ease up on him a little and get another chance. So I preached in his splendid church building, and when I got through he said to his people, "This man has told the truth. I have preached it to you for thirty years." Well, I said, "I'll fix you the next time," but I never got another chance. At any rate, while I was there I secured the names of over one hundred and fifty of my mother's people, and I brought them back to her, and her dream was fulfilled; and in the winter of 1834 my brother Elias and I accompanied our mother, and we did the temple work for the Golden family, and I am still alive.

Brethren, I have had a pretty lonely time. I have had a pretty hard struggle. I haven't suffered much pain. I have got a pretty good brain, but it has not been big enough to handle my body; I have tried to direct and control my body, but it wouldn't obey. I have been administered to by some of the best men in this Church; no better men ever lived than the men who have administered to me, but I am sorry to say, and ashamed to say, I did not have the faith to be healed. There is not a man in this Church who knows any better than I do that God the Father and Jesus Christ the Redeemer are the great physicians. I have unfaltering, unwavering faith in God the Father and in his Son Jesus Christ, but you cannot be healed without faith; you have got to have the faith. I have got the gift to heal others. I have seen wonderful healings. Few men have seen more, unless they were better men. I have witnessed all kinds of diseases healed, but I could not get the faith, I failed. I just had enough faith to keep alive, that is all. I talked with President Grant, and I thought climate would help me; I was a little short on faith, so I tried climate for nine months. As I told you, I came back last October sick, and I went back again and tried climate again. Now I am on my feet. I went to a specialist; I have had an X-ray taken of my lungs; I was scared to death he would find something, but I thought I would test him out. My family wanted to know what was the matter. Well, I found one of my batteries somewhat damaged, that is, they told me so. Then he shot me full of serum and full of iron and strychnia, at five dollars a shot. That pretty near broke my

heart when I got through with that specialist. I did not want to go to him, but to please my family I went. They are very anxious for me to live, for some reason. I hardly know what it is. I have been awfully neglectful of them. My family has been secondary in my work. I hope the brethren will be awfully careful what they say about families. I hope they will be very tender of men's feelings, when they talk about our children and about parents being responsible for their children—that their sins will rest upon them. God knows, I have got all I can carry without packing anyone else. Now you want to be awfully careful and awfully tender of those things, because in the wisdom of God he will gather our children together. They are God's children. My children are God's children. God is just as much responsible for my children as I am.

Now, brethren, I want to say to you—I do not know whether you know it or not—there is a lot of things you do not know that you ought to be told—if there are any people who are neglected in the Church of Jesus Christ, it is the families of the leaders of the Church. They go out and tell you how to take care of your families, and they are away from home and their families take care of themselves. You want to be careful.

Brethren and sisters, when I am satisfied, everybody is satisfied. I can see a hole in a doughnut. I have always grieved over a doughnut. My mother was a doughnut maker. When she showed me those doughnuts, I grieved over the hole. Some of the people say there is no hole in a doughnut, but I never could agree with them. I always see the hole and forget about the doughnut. I think we have some faults and some failings. I have been worried a little. While I have been absent I was afraid that we might get too material. I have been a little afraid for God's people and myself, afraid that we would trust too much in money and forget God, and I came to this conference hungry, hungry for the word of God. While in San Francisco I attended the Latter-day Saint Church on Sundays, I took part in the worship of the people. I have watched those young elders carefully, for over a year, off and on, and have seen them develop and grow and become men. But I was hungry for the word of God, and I have come back to my people. I think of the words of Ruth. I never quoted them before; maybe I cannot now, but she said:

"Whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God:

"Where thou diest, will I die, and there will I be buried."

That expresses my feelings. God save the people.

I never felt better, I never felt surer, in all of my ministry for over twenty-eight years in this Church, that we are God's people, that God is sustaining President Grant as prophet, seer and revelator. He is sustaining his counselors and the twelve apostles.

By the way, in conclusion, I would like to admonish you people not to pray only for the Presidency and the Twelve, but once in a while pray for the First Council. I don't know of any other council that needs it worse. We need your help, we need your assistance, we need your faith to prepare that great body of priesthood to fulfil their appointment in this Church. I know as well as I know that is my right hand, if you will call that body of priesthood to the foreign ministry they will go, but we have advised them not to go until you call them, and I have told them hundreds of times, not to go until they were sent. If you will call them and get behind them, I promise you in the name of the Lord they will go. I know. God bless you. Amen.

The congregation sang, "High on the mountain top."

The closing prayer was offered by Elder Thomas E. McKay, President of the Ogden stake of Zion.

CLOSING SESSION

Conference convened at 2 o'clock. President Heber J. Grant presided.

The choir and congregation sang, "Now let us rejoice in the day of salvation."

Prayer was offered by Elder Lemuel H. Redd, President of the San Juan stake of Zion.

A sacred solo, "Fear not ye, O Israel," was sung by Margaret Merrill.

ELDER HYRUM G. SMITH

(Presiding Patriarch of the Church)

I am grateful, my brethren and sisters, for the privilege of being in this gathering today, and for having the privilege of standing and bearing my testimony to the goodness of the Lord unto me, as one of the younger sons of Zion, in these the last days, and one of the younger members of the Church of Jesus Christ of Latter-day Saints.

I have recently had a privilege which I have dreamed of ever since early boyhood—the privilege of going over at least some of the ground, visiting some of the places visited by the prophet Joseph Smith, and by the early members of the Church. Through my teach-

ings, from my infancy, I have never doubted in the least the divinity of the mission of the prophet Joseph, but I have often desired to visit some of the early points of history, and just recently that privilege was granted me. From that historic town of Palmyra, New York, I visited the house or place in which the first edition of the Book of Mormon was published. I also visited the old bank at Palmyra; I do not know how long it has been used as a bank, but it looks as if it had been used for many years. It is today being occupied, and business is being conducted very much, I suppose, as it was nearly a hundred years ago, without any of the so-called modern improvements. At that bank I was permitted to view what is claimed to be a copy of the first edition of the Book of Mormon, or the printer's copy. In that little town I also noticed four distinct churches, all facing one another, one upon each of the four opposite corners of an intersection of two streets; and from residents there I learned that those churches still maintain their names and their practices, opposing one another, of course, until they all unite to oppose the "Mormons"—a very impressive lesson in Church history to me, because I had always believed, and believe today, the testimony of Joseph, the prophet, that he went to those churches and saw their contentions in his day, when he was a boy. He heard them crying, "Lo, here is Christ," "Lo, there is Christ," "Come into this church, for this is the right church," and he wondered how all four of those churches, and others perhaps, could be the right church when they were all claiming it and claiming it differently. And so, I could not help but think how natural it would be for him to go back to his home, only five miles distance, and wonder in his own heart where he could find the truth, and, with the earnestness of his soul, he sought refuge in the scripture, as it had been taught to him.

I was also permitted to go into that sacred grove where the boy sought an answer to his prayer, and I instinctively felt the very spirit that one would naturally suppose would be in that place from its sacred history, and the entire time that I was in the grove I felt the very presence of the Spirit of the Lord. It seemed to me to have a care for everything about the grove. I also had the privilege of going into the old jail where the prophet and his brother, my great-grandfather, gave their lives in testimony of this great principle and the power of the everlasting gospel. I also visited that city beautiful, Nauvoo, which today is only a very small place, but I could imagine the love that those Saints must have had for that place when they could look toward the highest point from all the surroundings and admire the workmanship of their hands as was manifest in the temple which they had erected to their God, equidistant in three directions from the river on a general slope. The river, the great Mississippi river, surrounded it in a sort of letter "D" equidistant from the temple on three sides, (north, west and south). Today those landmarks are fast passing back to their mother earth; and I was im-

pressed with the thought that in a very few years to come, very little but history and perhaps the photographs and paintings of these beloved homes will be about all that will be left. There is no mark today of the temple, except a few of the stones that were once in the walls, and a little part of an old barrel that marks the place of a well from which the water was taken to supply the temple. Very few marks of that wonderful history are left today. A city where once was housed and homed twenty thousand Latter-day Saints, today only about fourteen hundred people make their homes.

I am grateful for the privileges that I have enjoyed and for the testimonies that I have received; and the experiences through which I have passed only make me more determined in my efforts to serve the Lord. As it has been said in this Conference, this is the work of the Lord, and I pray that God will bless his people and bless me as one individual member, that we altogether may go on serving him and accomplishing the great work which he gave to the prophet Joseph Smith and his associates when this Church was organized ninety-one years ago today. I desire, my brethren and sisters, to so live that I may merit the blessings and carry the responsibility that is desired of me from my Father in heaven, and from the Lord Jesus Christ, who is at the head of this great work.

I desire also to leave one word of admonition beside a word of blessing. It is natural for many of us to follow extremes, or to look for extremes. There is always danger in extremes. Therefore, I say, beware of extremes, beware of extremes. I think that nearly all of us can apply this principle in our lives. I should like to apply it as it appeals to me, as one of the officers of the Church, in a particular direction. There are many in the Church who never get a written blessing for their guide or their comfort. This is an extreme. It is the privilege and right of every faithful member in the Church to receive a written blessing, for his guide and his comfort, at the hands of certain officers in the Church, and there is little or no excuse for anyone going without this privilege. On the other hand there are others who get a multitude of written blessings, and I have discovered that some have even lost regard for, or faith in, their blessings, because they have received conflicting blessings. They have received a multitude or many, and they have discovered a conflict. Therefore, their faith is lost, or they are discouraged, and they lose regard for their blessings. Therefore, I say again, beware of extremes.

Now, to make myself plain, it is the right of every faithful member of the Church to receive a written blessing for his guide, either at the hands of a stake patriarch or at the hands of the presiding patriarch, who are authorized to pronounce and seal blessings by the laying on of hands, which is an ordinance in the Church. Now I believe that the Lord knew what he meant when he required, through revelation, that these blessings should be written for the purpose of

refreshing our memory and aiding us to put them into practice rather than going back at every opportunity or every few months or weeks or so, to get another blessing. I have thought, and have been impressed, that this was one of the great reasons why the Lord required us to make a record of all of the patriarchal blessings that are given by his patriarchs in the Church. And I should like to admonish my brethren and sisters to read their copies carefully and not to be easily discouraged and think that because their blessing is short it is incomplete, or because it contains only a few promises, that there is something else that has not been written or has not been promised. Yet, it is true that all the blessings and all the promises that the Lord has in store for us are not embodied in one written blessing; why, surely, but that written blessing is a guide, and it is a key in a way, through your faithfulness, to the blessings which are promised unto the faithful, and may be an index to your whole life. And, it isn't a good thing to go without a blessing, that is one extreme that I wish to warn you of; and the other is to beware of getting a multitude of blessings, in the fear of your losing your faith in the one you have already received, and as long as you get those blessings according to the rules that have been established in the Church for our guide, there will be no danger. At the present time officers of this order in the Priesthood are placed in nearly all of the stakes of Zion. These officers are authorized to officiate only for members of the stake in which they reside and their kin, and when we go to making little side rules from that, to accommodate certain individuals, then we discover that someone else wants a special order, a special blessing, a special favor, and so we have to make exceptions to the rule, and sometimes the exception becomes the rule.

Brethren and sisters, let me admonish you to follow the rule or rules of the Church pertaining to your written blessings. Every member of the Church has access to his blessing, either at the hands of the presiding patriarch or at the hands of the patriarchs in the stake where he resides, and not here and there and everywhere, because there is order in the work of the Lord.

I am grateful, grateful indeed, my brethren and sisters, for the privilege of laboring in this wonderful ministry. There are a number of men who have been called to this great position in the stakes of Zion, who, I suppose because of their study and their experience, have feared to go ahead and exercise their callings. I also have feared. Sometimes I tremble with fear, because I feel the responsibility of officiating in this sacred calling. Nevertheless, I feel to trust in the Lord, and if I am deceived, it is due to the weakness of the flesh and not to the willingness and the humility of the spirit. And so I have often wondered out of the hundreds and hundreds of promises that have been written and made by the patriarchs, how many of those wonderful promises the Lord will be able to make come true. I am astonished at the testimonies of the Latter-day Saints

as they come back, declaring that those promises have been fulfilled and are being fulfilled all over the Church; and I am grateful to be permitted to officiate in this sacred work. I see hundreds of young men as they go out from their homes into the world, to carry the message of life and salvation to the world. Under the duties of my office I am enabled to admonish these young men, to give them a blessing, which, with their faith and their works, the Lord is able to bring to pass a fulfilment of the promise or promises, and they go out to all the world, in all the nations of the world where the gospel door is open, they have faith in the promises given and they live by them, and they come back and testify, that the blessings have been a source of strength and power to them. Others go out into the world without the blessing; and many of them have written to me in this manner, "Brother Smith, here am I, away over in Liverpool; I am on a mission; I was unable to get my blessing when I went away from home, and now I am over here in the service of the Lord; my companions have blessings and they receive comfort from them; can't you send me a blessing, I need a blessing, can't you write one, and send it to me?" Well, I have to send word to them that I can pray for them, and when they come home, then I can officiate for them in the regular way and give them a blessing. And so I admonish the young elders, the missionaries, both men and women, to get their blessings before they leave home, so that they will have these comforts and guides in their missionary experiences abroad.

I also have the privilege of officiating for many young people as they start out into the great battle of life, and they receive comfort, consolation and guide, because they have faith in these promises. And I am grateful to the Lord for the privilege of officiating for them, because they frequently come back and testify that the Lord has blessed them, and that their promises have come true, and they have been a source of great strength to them in hours of trial, in hours of doubt, and in hours of sickness.

I also have been permitted, and am permitted, to officiate for many fathers and mothers in Israel, and they have testified to me that they have received comfort and consolation in their responsibilities of parenthood. And so I am grateful for the privilege of officiating for them in this sacred work.

Brethren and sisters, beware of extremes. It is not necessary that you go without a written blessing; neither is it necessary that you burden our records with your simple desires of perhaps wanting only a question to be answered rather than a desire for a written blessing at the hands of the patriarchs in Israel today.

I pray God to bless this people and those who preside in Israel today. I frequently hear my brethren pray very much as Elder Kimball hears them praying, for the leading authorities of the Church, naming only, of course, the first ones, and when I hear the remark,

"And then all the rest of the authorities," I always come in for my share, because I need the blessings of the Lord.

I pray the Lord to bless the Priesthood of God, and those who are called to bear it in the earth, even from the greatest to the least, and I pray God to bless the faithful members of the Church, both old and young. I pray God to bless our lands, that the destroying elements may not interfere with our blessings. I know that there are a great many people now wondering how much danger this wonderful storm is going to cause. Brethren and sisters, it may cause some danger, and some damage, but the Lord is not sending this wonderful storm to crush us nor to interfere with our blessings. This wonderful storm is a blessing to the multitudes of his children in these valleys of the mountains, and while it may interfere with some of us, in slight ways, the great end of this storm will be a blessing to us.

I pray also that drought as a destroying element may not interfere with the blessings of this people, and if the brethren and sisters, the members of the Church, will hearken unto the counsel they have received in this conference, as they have done unto the counsel that was given six months ago, in a like or similar manner, the Lord will continue to multiply his blessings upon us; and that his blessing may be upon us, and his name be honored and glorified forever. I pray in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

I read here last evening at the priesthood meeting some items regarding our missionary work, and I thought they would be interesting to all the Saints, so I will read these items again:

MISSIONARY STATISTICS.

The mission membership of the Church at the close of 1920 was 99,870.

Tithes paid in all missions of the Church, \$456,699; an increase of more than a hundred thousand over any previous year.

Value of mission property, \$1,467,571. This does not include all of the Hawaiian property.

Spent for charity in all the missions, \$34,532.

Baptisms in all the missions last year, 5,087. This is the highest record in many years.

There were 1,727 missionaries in all the missions on January 1, 1921, an increase of 574 over January 1, 1920; while the average expense of the missionaries of the Church was \$37 per month in 1920, or \$10 per month higher than in 1919, and that is the highest expense per elder in the history of the Church.

The number of baptisms per elder in 1920 was about three.

Calls of the missionaries were answered at 2,926,416 homes, and the elders had 2,617,345 gospel conversations. They sold 34,703 copies of the Book of Mormon, and distributed 7,023,378 tracts and held 135,532 meetings.

AUDITING COMMITTEE REPORT.

The report of the auditing committee was then read as follows:

Salt Lake City, Utah, April 1, 1921.

To Presidents Heber J. Grant, Charles W. Penrose, Anthony W. Ivins, First Presidency, and to the Saints in Conference assembled:

Dear Brethren and Sisters: The Church Auditing Committee desire to report that they have carefully examined the receipts and expenditures of the Church for the year 1920, as the same appear from the books and vouchers in the office of the Trustee-in-Trust, and in the office of the Presiding Bishop. We find them correct and fully accounted for.

The usual care has been exercised in having the records disclose every detail of every transaction, besides which, during the past year, the auditing and examination has been emphasized by having the financial transactions of the Church submitted to a monthly check.

Along the lines of securing Church statistics, we think there should be some consolidation of effort; and your Committee shall take an early opportunity of submitting their views upon this subject to the First Presidency.

Your brethren in the Gospel,
W. W. RITER,
HENRY H. ROLAPP,
PETER G. JOHNSTON,
Auditing Committee.

John C. Cutler and Albert Scowcroft, did not sign owing to being absent.

GENERAL AUTHORITIES OF THE CHURCH SUSTAINED.

The General Authorities were presented by President Grant, voted upon, and unanimously sustained as follows:

First Presidency: Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Charles W. Penrose, First Counselor in the First Presidency.

Anthony W. Ivins, Second Counselor in the First Presidency.

President of the Council of Twelve Apostles: Rudger Clawson.

Council of Twelve Apostles: Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard, John A. Widtsoe.

Presiding Patriarch: Hyrum G. Smith.

Prophets, Seers and Revelators: The counselors in the First Presidency, the Twelve Apostles and the Presiding Patriarch.

First Seven Presidents of Seventy: Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, Levi Edgar Young.

Presiding Bishopric: Charles W. Nibley, Presiding Bishop; David A. Smith, First Counselor; John Wells, Second Counselor.

Trustee-in-Trust: Heber J. Grant, as Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

Church Historian and Recorder: Joseph Fielding Smith, as Church Historian and General Church Recorder, with the following assistants: Andrew Jenson, Brigham H. Roberts, A. William Lund, Junius F. Wells.

Church Board of Education: Heber J. Grant, Charles W. Penrose, Willard Young, Rudger Clawson, Orson F. Whitney, Joseph Fielding Smith, David O. McKay, Stephen L. Richards, Richard R. Lyman, Arthur Winter, Secretary and Treasurer.

Commissioners of Education: David O. McKay, Stephen L. Richards, Richard R. Lyman.

Superintendent of Church Schools: Adam S. Bennion.

Auditing Committee: William W. Riter, Henry H. Rolapp, Heber Scowcroft, John C. Cutler, Peter G. Johnston.

Tabernacle Choir: Anthony C. Lund, Conductor; B. Cecil Gates, Assistant Conductor; John J. McClellan, Organist; Edward P. Kimball and Tracy Y. Cannon, Asst. Organists; George C. Smith, Secretary and Treasurer. And all the members of the Choir.

Clerk of the General Conference: Edward H. Anderson.

TRUSTEES BRIGHAM YOUNG UNIVERSITY.

In the Articles of Incorporation of the Brigham Young Academy, now University, it is provided that the presidency of the Church shall nominate the trustees for this university, and that they shall be sustained by the General Conference once in three years. This is the time to sustain those officers. The officers nominated by the presidency for your support are as follows:

Board of Trustees of the Brigham Young University: Heber J. Grant, Susa Y. Gates, Reed Smoot, Stephen L. Chipman, Lafayette Holbrook, Joseph R. Murdock, Joseph Fielding Smith, Joseph Reece, Zina Y. Card, Willard Young, Thos. W. Taylor, J. Wm. Knight. One vacancy had been caused by the death of Jesse Knight.

ALL THE GENERAL AUTHORITIES HEARD.

President Grant said: We have had the privilege of hearing from this stand, at this conference, from each and all of the General Authorities of the Church, without having to tell any one of them how long he could talk, which has been really a pleasure to me, because it is anything but pleasant to limit our brethren in their remarks. Quite frequently in our late conference meetings we have had to ask our brethren to speak three, five, eight or ten minutes, at most, in order to have time to hear from all of the General Authorities. We have an hour and five minutes left, and I have concluded to ask my counselors to make some remarks, and when they finish I will make some myself.

I suppose that one reason for our having a little spare time is that we have had one extra meeting during this conference, the general sessions of the conference lasting three days and a-half.

Brother John Wells is at home sick. If he had been here, he would have been asked to speak. I forgot to mention that he had not spoken.

ELDER ANTHONY W. IVINS

"And I looked and beheld a man among the Gentiles who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land.

"And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters.

"And it came to pass that I beheld many multitudes of the Gentiles upon the land of promise; and I beheld the wrath of God, that it was upon the seed of my brethren; and they were scattered before the Gentiles, and were smitten.

"And I beheld the Spirit of the Lord, that it was upon the Gentiles, that they did prosper, and obtain the land for their inheritance; and I beheld that they were white, and exceeding fair and beautiful, like unto my people before they were slain.

"And it came to pass that I, Nephi, beheld that the Gentiles who had gone forth out of captivity, did humble themselves before the Lord; and the power of the Lord was with them;

"And I beheld that their mother Gentiles were gathered together upon the waters, and upon the land also, to battle against them;

"And I beheld that the power of God was with them, and also that the wrath of God was upon all those that were gathered together against them to battle.

"And I, Nephi, beheld that the Gentiles that had gone out of captivity were delivered by the power of God out of the hands of all other nations."

WE BELIEVE IN REVELATION.

The Church, in its very incipiency, declared to the world, among other fundamental doctrines of its creed or belief, that it believed all that God had revealed, all that he does now reveal, and that he would yet reveal many great and important things pertaining to the Kingdom of God. Revelation is the revealing or making known that which was not previously known or understood. The Church has always claimed that gift. It is indispensable. It must exist in the Church.

REVELATION BELONGS TO EVERY MEMBER OF THE CHURCH.

It belongs to every member of it. The Lord has declared, in this same book from which I have read, that when the doctrines which are

contained in the book are made known to the peoples of the world the truth of its contents shall be manifest by the gift of the Holy Ghost to all of those who seek God in faith with a desire to know the truth.

BUT IN AFFAIRS PERTAINING TO THE CHURCH AT LARGE, THE KEYS ARE WITH ONE MAN ONLY—THE PRESIDENT OF THE CHURCH.

So that revelation, the gift of the Holy Spirit of the Lord, who manifests the truth and leads us into it, is given to all of the members of the Church, but in affairs which refer to the Church at large, its doctrines, its policies, its purposes, the keys remain with the man who has been chosen, whom we have sustained here, by our vote, to occupy that special calling and to speak in the name of the Lord for the Church at large, and revelations for the benefit of the Church, its government, its doctrine, must be so confined. They will never come through emotional women; they will never come through men whose right it is not, and never has been, to receive them. That is what we mean when we say that they key of authority vests in and belongs to the president of the Church. It has no application to other people. It applies only to the Church.

MANY NOTED CHARACTERS OF HISTORY HAVE RECEIVED REVELATIONS.

The doctrines of the Church just as fully recognize that from the beginning of time God's Spirit has striven with man and his will has often been revealed to man, just as this scripture which I have read declares that it was revealed to Columbus, who was the discoverer of this country. That fact is as fundamentally a part of the faith of the Latter-day Saints as is any other doctrine. The Church has always believed and taught that those men who came to America, guided by God our Father, inspired by him, men who sought asylum where they might worship God according to the dictates of their conscience, did come moved upon by his Spirit and his revealed will to them, that they were so established here, that they were so protected, and that it is because of the inspiration of God which has come to men that we live today under the constitution which forms the fundamental law of this government. The thought that this gift should be enjoyed by us and by us alone has never been a part of our faith.

Let me read here, but let me go back just for a moment before reading. We believe, and it is a part of the doctrine which we have always taught, that those men who in early days broke away from the mother Church, which had degenerated until all kinds of wickedness were permitted to be committed in its name through license and written permission given by the bulls of the Pope, against which Luther protested, against which he stood firmly when his very life was at stake as he stood there before the Diet of Worms and declared that except he be convinced by reason and by the scripture,

he could not retract anything—acted under the inspiration of God. It was the power and Spirit of God which prompted the man to begin the opening of a better and greater dispensation. We believe that John Wycliffe, whose body was burned and the ashes of it scattered upon a river of England that it might float down to the sea and be obliterated, was raised up of the Lord to publish the Bible and make it, as he said, so common that the plow boy in the field would understand it as well as the Pope. He gave his life for it. God inspired him to do it. He inspired Tyndale, burned at the stake because he dared to raise his voice in defense of the simple truths contained in the scripture. The Lord was with him. The spirit of revelation was upon him. It marked and blazed the way which we have followed after. Now, that is the doctrine of the Church. Let me read here briefly again from the Book of Mormon:

"Behold, that which is of God, inviteth and enticeth to do good continually; wherefore, every thing which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God.

"Wherefore, take heed, my beloved brethren, that ye do not judge that which is evil to be of God, or that which is good and of God, to be of the devil.

"For behold, my brethren, it is given unto you to judge, that ye may know good from evil; and the way to judge is as plain, that ye may know with a perfect knowledge, as the day-light is from the dark night.

"For behold, the Spirit of Christ is given to every man, that they may know good from evil; wherefore, I shew unto you the way to judge: for everything which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God,

"But whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil; for after this manner doth the devil work, for he persuadeth no man to do good, no, not one; neither do his angels; neither do they who subject themselves unto him."

WE WISH GODSPEED TO GOOD MEN AND WOMEN EVERYWHERE.

It appears to me, my brethren and sisters, that this doctrine is made so plain in the scripture which I have read that there need be no doubt regarding it. I only wish to say to good men and women everywhere that we pray for them and wish them Godspeed and co-operate with them and bless them in every effort which they put forth for the accomplishment of that which is good, that which will uplift, that which will enlighten, that which will make better the lives of men and women, that which will draw men towards Christ, who is the Redeemer of the world, and away from the influences of the evil one, which are so dominant in the world today.

THE CHURCH DICTATES NO CREED OR POLICY TO ANY OTHER BODY.

The Church of Jesus Christ of Latter-day Saints has never assumed nor desired to dictate the creed or the policy of any other

religious denomination. We grant to our fellow workers who stand and speak in the name of the Lord, the right to receive the inspiration of his Spirit for the control and government of their own congregation; and if they lack that, if there is a church in which the man chosen to represent it is not endowed with the spirit of revelation that he may communicate it to his congregation and thus lead them in the way of the Lord, woe be unto them; they need to seek after it and get it, for only by the inspiration of that Spirit can the will of the Lord be done. So we stand here not to restrain, not to withhold support, help, or blessing, from any man or woman under heaven who is seeking to do the will of God and bring other people to do it. The Lord bless them, and bless us and help us to understand that this right does belong to the Church and it cannot be taken from it, for without it, confusion and dissolution would immediately occur.

THE SHEEP KNOW THE VOICE OF THE GOOD SHEPHERD.²⁰⁷

My brethren and sisters, I rejoice in the blessings of this conference. I felt that I would like to say just this much before its conclusion. I pray that you may understand the spirit and meaning in which I say it, as I believe you do. I have been just as thoroughly converted to this truth all my life as to any other, that I cannot stand before a congregation of Latter-day Saints and declare that which is not true and in harmony with the will of the Lord and make them believe it. The sheep know the voice of the good Shepherd, and a stranger they will not follow. Cultivate the spirit of revelation, every one of you; plead with the Lord for greater endowment of his Spirit. That it may direct us in the walks of life and help us to live in harmony with the plan which he has given us in the organization of the Church, is my prayer for us all, through Jesus Christ. Amen.

PRESIDENT CHARLES W. PENROSE

I believe that the remarks that have been made to us by Brother Ivins have been understood and appreciated and believed in by this congregation of Latter-day Saints in general conference assembled. He has enunciated the doctrine in great plainness that most of us have heard almost all our lives. It has been taught from this stand not only at conference times but in many discourses that have been delivered by the servants of the Lord. It was the doctrine of the Prophet Joseph Smith made plain through him by revelation from God. As quoted or read by President Grant last Sunday morning, it was proclaimed by the prophet and the president of the Church, Brigham Young. He was a great leader. He was a man of very strong mind and will and expression, and he always taught this doctrine in plainness—that while there was but one man at a time on the earth to receive revelation from God for the Church, for the whole Church, the spirit of revelation rested down on the members of the Church as well

as upon men holding the Priesthood of God. So with those who succeeded him in the presidency. I do not believe there has been one of them who has not taught that doctrine.

THE LATTER-DAY SAINTS' VIEW OF REVELATION.

There has been associated with that revelation read by the president on Sunday as to the right of the man who stands at the head to receive revelation for the Church, the doctrine and theory and practice that three men holding the presidency of the Church preside over it in all its departments, and that when anything was to be introduced of a new character or kind for the government of the Church, it would come from that presidency and would be submitted to the quorums of the priesthood and to the Saints generally. This was followed by President Wilford Woodruff when what is called the "Manifesto" came from him to the Church. It was presented to the Church and voted on by the Church in conference assembled as doctrine for the Church. A resolution was passed to that effect, offered by President Lorenzo Snow. We should understand this. Brother Ivins has made it very clear that the revelations spoken of by the president on Sunday morning for the government of the Church were for this Church, not for other churches or societies; and at the same time that which was said, that which we have believed in, that which we have practiced, is not confined entirely in all respects to the one man; that the spirit of revelation is for all of the Church, every member thereof, but for the government and guidance of the Church as an organized body, that authority is vested in the one man that stands at the head. And it seems to me that a little common reason would show the value of it. The Lord said we were not to receive as revelations for our government that which came from anybody but the man whom he had chosen to be at the head, and if he transgressed he should not have power except to appoint another, nominate or name another, in his stead to be at the head of the Church. Now we can see very quickly, if we will use our common sense, that if every man of prominence in the Church could introduce a revelation we would be, as Brother Ivins said, at once in confusion. There is none in the Church who has the right to introduce as divine revelation something that is new and different from that which has been revealed before, but the man who is appointed to do that, so that we might all come to the unity of the faith, and when that is received by the Church, and adopted as part of our creed, it belongs to the Church, just as much as anything that has preceded it.

AS TO MISINFORMATION.

Some time ago we were afflicted by false reports, sent out from this city by telegraph generally speaking, to the world, pretending to give sentiments expressed by the leader of the Church. Lately there has been some reformation in that respect. I am glad to know that the telegraphic wires are not now as they were at that time under

the domination of men animated by the spirit of falsehood. When I was editor of *The Deseret News*, my time was largely taken up by making or giving refutations of statements of that kind sent over the wires from Salt Lake City by the Associated Press. I became acquainted some time after with the president of that association, Mr. Stone, a fine, splendid, able and fair-minded man, and had the pleasure personally to talk with him on this subject; and since the time when he became fully acquainted with the manner in which dispatches were sent from this city, he saw to it as far as possible, that these false reports were not circulated. Now, I am glad to say there is a change of spirit in that respect; but, at the same time, sometimes things are published and very often talked about without being published, which are filled with misinformation.

I have heard considerable about this now, concerning the remarks made by President Grant last Sunday morning. It is represented that he stated that there was no man living but him who had any right to receive a revelation from God. He did not say that. You who were here know very well that he did not make any remark of that kind. What he tried to make clear and did to my mind, and I believe he did to all the congregation, was that fundamental doctrine concerning the revelations of God to this Church as an organized religious body; that only the man who stood at the head could be authorized Revelator, the end of controversy; if there were any controversy arising, he could seek by revelation from God to be able to correct error as well as to proclaim truth.

MEN WHO PRETEND TO BE CALLED OF GOD TO RECEIVE REVELATION.

Now, I just mention the fact, not that perhaps it is of very much importance, but it is associated, too, with some things that have been done in some quarters of the Church. Men have started up pretending to be called of God to receive revelation from God to the Church. I knew one man of that kind some years ago, who came to the president of the Church and demanded the keys, for he was "the man mighty and strong sent to set in order all things in Zion." Well, he did not make much of an impression, but he came two or three times, and at last he was ordered out of the office and he stumped off on one leg—because he had only one good leg, the other was a wooden one—and he went off as the "mighty and strong" one, and we heard nothing more about it. That is not a fair sample, perhaps, of the men who have arrogated this position to themselves. Lately there have been some members of the Church who have claimed to have revelation from God to organize a United Order, without calling it that at first, but latterly they did, and so they threw in their possessions and placed them in the hands of one individual, and he received what he called revelations from God, and the people joined in with him and were induced to pray that they might find out whether it was true, and they have been led off by a false spirit. Some of them have repented, and others who did not

repent but continued in their bad works of darkness, have been excommunicated from the Church. Now here is simply a warning voice from the man that stands at the head of the Church that people shall not be led astray either by ideas of that kind which I have just mentioned, or in regard to other matters that affect their condition in time and eternity.

MEN WHO HAVE ARROGATED TO THEMSELVES THE RIGHT TO MARRY.

Some men have arrogated to themselves the right to marry when it has been shown very clearly during this conference they have no such right. The right to marry for time is vested in certain officers of this Church, and the right to marry for time and eternity can only be solemnized and celebrated under the direction of the Church authorities, and there is but one man at a time, the revelation itself says, that holds the keys of this authority. And how in the world men of brains, men of standing in this Church, can be led off to the right or to the left into works of wrong and darkness by persons having no such authority, and who cannot have it, under the revelation itself on this subject—how they can do that has been very perplexing to me. But when I read in the revelations of God, as the Apostle James puts it, that "God is not tempted with evil, neither tempteth he any man, but every man is tempted when he is led away by his own lust," that explains the thing clearly to my mind.

Now I have made these few remarks in regard to this subject because I am fully desirous, with all my soul, that our people should understand, and that the world, if they want it, may understand, and that our friends who are not of our faith may not misunderstand our position, and if they choose to misinterpret and to twist and turn about the words that are uttered from this stand and proclaim them to the world as the words of our leader, why they must take the consequences.

THE LATTER-DAY SAINTS BELIEVE IN ANCIENT AND MODERN REVELATION.

It has been a doctrine, as Brother Ivins has said, from the beginning, that we believe in revelation, and the trouble with our pretended friends, who are misinterpreting this matter, is they do not believe in modern revelation at all, and our conflict has been with them from the beginning. They have made the conflict. Joseph Smith received a revelation from God, and the great heads of the Christian churches and the ministers of the various conflicting denominations have declared that the doctrine of revelation in these times is false, that God does not now reveal anything for the children of men, that all the revelation that we have now that is of any account is to be found between the lids of the Bible, and they quote the last chapter of Revelation, a few words there, that if "any man shall add to these things God shall add to him the plagues that are written in this book."

They leave out the other part, generally, strangely, "if any man shall take away from the words of the prophecies of this book, God shall take away his part out of the book of life and out of the holy city and from the things that are written in the book." And they do not dwell much upon the saying in it that "all liars and they that love and make a lie shall have their part in the lake which burneth with fire and brimstone."

THE RIGHT TO RECEIVE REVELATION IS COMMON TO ALL.

President Grant did not claim that he was the only man that could receive revelation from God. He has taught from the beginning, as all the leaders of this Church have, that to receive revelation is the gift of all men who seek for it. "Draw near unto me and I will draw near unto you, saith the Lord of hosts." That was the doctrine of the ancient seers and prophets. That is the doctrine of the latter-day prophets, and of the Latter-day Saints' Church. The right to receive revelation from God is common to every one. Christ taught: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" That Holy Spirit is the spirit of revelation, that which makes clear, that which reveals; whether it be something new or something old does not matter, if it is true. It is the spirit of truth, and that is the spirit of life and the spirit of light that he has given to everyone born into the world. Every sensible, every sane person, has a right to the guidance of that spirit if he will seek for it in the right way and be obedient to its whisperings and its teachings. The beneficial inventions received by leading minds come from that source. Now, it is not the right of every person to teach things that he may consider he has received by revelation, to others. I have had manifestations to me from the time when I, as a boy, went out into the world to preach the gospel without purse or scrip or means, for my personal benefit. I received them from the Lord; they were my guiding stars. I am thankful to know that I received this inspiration in my labors and duties, and there are many things I have never talked about to others, and I know just as well that they are true as that I am standing here, but it was not given me to teach them to the world or to anybody else. It was for me. Every inspiration that I have received from the Almighty has strengthened my faith in this work, this organization, this Church of Jesus Christ, for it is his Church, and I know that it is of God, and that it will prevail.

ALL REVELATION FOR THE CHURCH COMES THROUGH THE HEAD OF THE CHURCH.

There have been some persons who have been led away by an evil influence, which has caused some of them to lose their standing in the Church, and it was pertinent and timely for our president to allude to this doctrine as shown in the forty-third section of the Doctrine and

Covenants, and what he said is true and it is the word of the Lord to the Church; it was then and it is now, and anything that the Lord has to reveal for the Church for its guidance and government in doctrine and principle and discipline will come through the head, and we will have the opportunity, if it is new, to pass judgment upon it. In the book of Doctrine and Covenants we have a number of revelations, all of which have been received by the body of the Church as the word of the Lord. I was present when that was done, when we were all organized in the Priesthood in our various quorums. The Bible, the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price were voted upon by the priesthood of the Lord and also by the congregation in conference during the time of President Taylor. If the Lord has anything further to reveal, it will come through the head, and then the body responding will make it the doctrine of the Church. That is the order of heaven. God reveals, God orders, God presides, and the heavenly hosts willingly and gladly receive his guidance, and his word becomes their word and they are like Jesus, they do his will, but they do it because it is the will of the Father and they know that the Father is true. And so when we get the gift of the Holy Ghost by the laying on of hands and we walk in its light, we know for ourselves concerning the work, concerning all our duties as we are called upon to perform them.

WOMEN AND THE PRIESTHOOD.

One other remark I want to make, and that is this: There seems to be a revival of the idea among some of our sisters that they hold the Priesthood. President Clawson sat down on that in his remarks on Sunday. He said "No, the sisters do not hold the Priesthood." Well, is that right? Yes; but then there is a little qualification to it, perhaps, very slight. When a woman is sealed to a man holding the Priesthood, she becomes one with him. Sometimes the man is the one and sometimes he is not, but she receives blessings in association with him. The glory and power and dominion that he will exercise when he has the fulness of the Priesthood and becomes a "king and a priest unto God," she will share with him. Sisters have said to me sometimes, "But, I hold the Priesthood with my husband." "Well," I asked, "what office do you hold in the Priesthood?" Then they could not say much more. The sisters are not ordained to any office in the Priesthood and there is authority in the Church which they cannot exercise; it does not belong to them; they cannot do that properly any more than they can change themselves into a man. Now, sisters, do not take the idea that I wish to convey that you have no blessings or authority or power belonging to the Priesthood. When you are sealed to a man of God who holds it and who, by overcoming, inherits the fulness of the glory of God, you will share that with him if you are fit for it, and I guess you will be.

AS TO WOMAN'S RIGHT TO ADMINISTER TO THE SICK.

There is another thing connected with that. I have had sisters visit me and ask me if they did not have the right to administer to the sick. "Well," I have said, "yes, you have in one way; Jesus Christ said, 'These signs shall follow them that believe—in my name shall they cast out devils; they shall speak with new tongues; they shall lay hands on the sick and they shall recover.'" As I say, there are occasions when perhaps it would be wise for a woman to lay her hands upon a child, or upon one another sometimes, and there have been appointments made for our sisters, some good women, to anoint and bless others of their sex who expect to go through times of great personal trial, travail and "labor;" so that is all right, so far as it goes. But when women go around and declare that they have been set apart to administer to the sick and take the place that is given to the elders of the Church by revelation as declared through James of old, and through the Prophet Joseph in modern times, that is an assumption of authority and contrary to scripture, which is that when people are sick they shall call for the elders of the Church and they shall pray over and officially lay hands on them.

It is the prayer of faith that saves the sick; faith in God not in some particular man, although some men seem to have more of the gift of healing than others, that is true, but the authority in the Church is vested in the elders. True, a priest, of course, can, a teacher can, and so can a deacon, although neither a teacher nor a deacon can exercise the power in the lesser Priesthood which is for the remission of sins through baptism; he cannot do that, he has not the authority, but he may lay hands on the sick and pray God to heal them; so can a member. So can people out of the Church, and so they have done. Having faith in God, they have asked God in the name of Jesus Christ to heal the sick by the laying on of their hands, and some of them have got well, and a good many others have died, like it is with all of us.

NO MEETINGS TO BE HELD WITHOUT CONSENT OF PRESIDING AUTHORITIES.

These sisters, too, claim the right to go around and hold meetings of their own and speak in tongues and interpret the same and to prophesy. Now they may have the gift of tongues; that is just as much for the sisters as it is for the brethren, and seems to be a little more so. One good sister said to another, "Oh, you may have the gift of wisdom, I don't say you haven't, but I have got the gift of tongues." She thought she was ahead of her sister who had wisdom. Sisters, it is not your right to organize meetings either for the sisters or for the brethren in your respective wards without the regulation and permission of the presiding authorities of the ward. Some sisters not very far from this spot used to meet together, relate visions, speak in tongues and had a glorious time, and the president of the stake was

appealed to as to the right to do that. He said, "Sisters, you must not hold any meetings of that kind unless you get permission from the bishop," and they have never asked permission of the bishop nor held such meetings since that time. What does that show? It shows that they were not acting under proper authority. The Lord has declared "my house is a house of order."

DO WHAT IS RIGHT AND LOOK TO THE LORD FOR HIS WORD.

Let us do that which is right; let us avoid that which we have no right to do. Do not let us presume to hold Church meetings in our own authority. That is under the direction of the ward authorities and they will say when meetings are to be held; the quorum meetings, of course, are under the direction of the quorum authorities. Let us be wise in our generation, and let us look to the Lord for his word, through the appointed channel. And when we sing, "We thank thee, O God, for a prophet," let us do so in faith. Many Saints sing that song, but they do not want to do or believe what he says. That is the way with some folks; not with you, of course; we know better or ought to know better. Let us follow in the ways the Lord has pointed out, and let us not get very angry at what the wicked do. The wicked will not cease from troubling, liars will not cease from lying, unless God converts or compels them, and they will go on in their evil way; some of them, until they find they are with the wicked in that punishment which is figuratively called fire and brimstone.

CONCLUDING TESTIMONY.

God bless you, my brethren and sisters. I am thankful to the Lord today for his mercies to me; I am thankful for his goodness to me all my life long. God be praised for the revelations of the latter days, and for the revelations of ancient days that have been handed down to us; only a few have come to us, but we are living now in the full blaze of the gospel of the last dispensation. The Holy Ghost, the Comforter, is with this people; Jesus Christ the Son is at the head of the Church, and God the Father is above all, and we will find out when we learn the fulness that Providence is indeed over all, and that we are to acknowledge his hand in all things, in adversity as well as in riches. In all conditions in which we find ourselves, we will praise the Lord and give thanks to him and serve him with all our heart and might and mind and strength, and will try to love our neighbors as ourselves, as far as we can, and if we can say, "O Lord, they don't know what they do," we will say also, "Father, forgive them." I am afraid some of them do know what they are doing; that is, they are not telling the truth, but are purposely perverting it. They, too, are in the view and the hands of the Almighty.

God's peace be with you all, through Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

A revelation was given to the Church ninety years ago last February from which I have read during this conference, and I will read from it again. This revelation is to the Church of Jesus Christ of Latter-day Saints, or the elders in it.

A VERY IMPORTANT REVELATION.

"Oh, hearken, ye elders of my church, and give an ear to the words which I shall speak unto you.

"For behold, verily, verily, I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you, to receive commandments and revelations from my hands."

I want to emphasize once more, "*A law unto my church.*"

"And this ye shall know assuredly that there is none other appointed unto you," [Who? "my church,"] "to receive commandments and revelations until he be taken, if he abide in me.

"But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him, he shall no have power except to appoint another in his stead;

"And this shall be a law unto you," [and who is this law unto? "Unto my church,"] "that ye receive not the teachings of any that shall come before you as revelations or commandments;

"And this I give unto you that you may not be deceived, that you may know they are not of me.

"For verily I say unto you, that he that is ordained of me shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed."

And I said that anybody who taught contrary to that was a plain, simple, every-day liar. That is what I said; that is what I mean. The idea that any man claiming to believe the teachings of this revelation saying that he has today the right to perform plural marriages, is utterly absurd. We have cut such men off from the Church.

CONCERNING PLURAL MARRIAGES.

Perhaps I owe an apology—in fact I will make one—for speaking with anger in this building last Sunday night. As I came to the meeting Sunday night, I was told that a person had said that neither Heber J. Grant nor any other man had any right to say that an individual could not perform a plural marriage; that God had revealed plural marriages, and therefore that I had no right to say that they could not be performed, and that one party had remarked that it would take an angel from heaven to convince him, even if I did say it. In my remarks on Sunday evening I had no thought of referring to anybody outside of this Church, or that I ever had any right to undertake to say that I had anything to do with directing any other

people than the Latter-day Saints. But I branded as plain, simple liars those who undertake to say that anybody, aside from the President of the Church, had any right to give revelations to this people. I had just heard that one more pretended plural marriage had been performed, and after all the teachings from this stand, and all the declarations, and after excommunicating, as we have done, within the last year, one man for marrying—or pretending to marry—a plural wife, I confess I was angry and "rebuked with sharpness."

NO PERSON HAS THE RIGHT TO PERFORM PLURAL MARRIAGES.

But I want to say to the Latter-day Saints that no man upon the face of the earth has any right or any authority to perform a plural marriage, and there are no plural marriages today in the Church of Christ, because no human being has the right to perform them. Therefore, any person pretending to have that right is attempting to exercise an authority that he does not have, and therefore he does not perform a marriage and there is no marriage covenant when such ceremonies are performed.

SEVERAL PERSONS EXCOMMUNICATED FOR PERFORMING PRETENDED MARRIAGE CEREMONIES.

We have excommunicated several patriarchs because they arrogated unto themselves, the right, or pretended right, to perform these ceremonies, and after our having excommunicated several patriarchs, another one, so I am informed, has committed the same offense. I announce to all Israel that no living man has the right to perform plural marriages. I announce that no patriarch has the right to perform any marriages at all in the Church. We have delegated, at the present time, to the presidents of stakes and to the bishops of wards, the right to perform lawful marriages, and there has been delegated to some elders who held positions as county clerks, the right to exercise the authority of the Priesthood to perform legal marriages for time. And it was in view of the lie that was going out, and a desire to protect virtuous, noble, good girls who were being deceived and entrapped into doing what, under the law of God today, and under the law of the land, is adultery, that I was branding the liar.

CONCERNING INSPIRATION.

I want my friends to know that the doctrines of the Church of Jesus Christ of Latter-day Saints declare that God inspires men. We heard Elder Whitney read to us the twenty-ninth chapter of Alma. When I was the junior member of the council of the twelve apostles, I knew that chapter off by heart, and I used to repeat it, time and time again, in my public addresses.

"O that I were an angel, and could have the wish of mine heart, that

I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people!"

This same chapter further states that men are inspired, and are given all that is wisdom in God that they should have, and Alma says that he ought to be content with the things that were allotted unto him. And the thing allotted unto him was to declare repentance to the people, and he had had great joy in that many men, because of the word he had declared, had come unto God. Perhaps there is no other passage, no single chapter, in all the Book of Mormon, that I have preached from as often as I have from that twenty-ninth chapter of Alma. We believe absolutely, as has been said here, that God inspired Columbus. I commend to all Latter-day Saints when the conference pamphlet is published, to read what Elder Orson F. Whitney said about the inspiration of God being given to men in all parts of the world. We endorse his remarks.

One of the fundamental articles of faith promulgated by the Prophet Joseph Smith was:

"We claim the privilege of worshiping Almighty God according to the dictates of our own conscience; and allow all men the same privilege—let them worship how, where, or what they may."

But we claim absolutely no right, no prerogative whatever, to interfere with any other people. We desire the good will of all mankind, and we desire the advancement of all mankind, and we pray God to bless every man that is striving for the betterment of humanity in any of the walks of life; and we say of every man who believes that Jesus is the Christ and who proclaims it: O God, bless that man. But we cannot pray for those who pretend to preach the gospel of the Lord Jesus Christ and deny the atoning blood of Jesus Christ, and who proclaim that he was only a man. Jesus is the Redeemer of the world, the Savior of mankind, who came to the earth with a divinely appointed mission to die for the redemption of mankind. Jesus Christ is literally the Son of God, the Only Begotten in the flesh. He is our Redeemer, and we worship him, and we praise God for every individual upon the face of the earth who worships our Lord and Master as the Redeemer of the world.

I rejoice in the blessings of the Lord that have come to us during this conference. God bless the Latter-day Saints. God bless every honest-hearted soul all over the world, all who are striving to do good, striving to benefit mankind. I thank the Lord for the rich outpouring of his holy Spirit during our conference. May we all go home and take the Conference spirit of love and of fellowship and good will to all the congregations of the Saints, and thus inspire them to serve God and to keep his commandments is my prayer, and I ask it in the name of Jesus Christ. Amen.

I want to read just one more thing:

"We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law."

The law provides that any person performing a marriage shall record the marriage, and I haven't heard of this last marriage I referred to being recorded; and there should be a license issued also; I haven't heard of any license.

A solo was sung, entitled, "The mighty God has spoken."

The choir and congregation sang, "We thank thee, O God, for a prophet."

The Conference was adjourned until October, 1921.

Benediction was pronounced by Elder Orson F. Whitney, of the Council of the Twelve.

Professor Anthony C. Lund conducted the singing in the Tabernacle. Professor J. J. McClellan played the accompaniments and interludes, etc., on the great organ, assisted by Edward P. Kimball and Tracy Y. Cannon.

The stenographic reports of the discourses were made in the Tabernacle by Franklin W. Otterstrom, assisted by Elders Clarence Cramer and Clyde Rasmussen; in the Assembly Hall, by Frederick E. Barker and Fred J. Barker.

EDWARD H. ANDERSON,
Clerk of the Conference

Strength of the “Mormon” Church

(See *Conference Record*, April, 1921, p. 23)

(From the “Coast Banker,” San Francisco and Los Angeles, March, 1921.)

Glimpses From Its History, With Reference to Its Trials, Travels, Beliefs, Achievements, and Plans for the Future, as Shown in an Address Delivered by Invitation at the Banquet of the Knife and Fork Club at Hotel Muhlebach, Kansas City, December 16, 1920, by Heber J. Grant, President of the Church of Jesus Christ, of Latter-day Saints.

One of the greatest forces, in temporal and religious affairs of the United States is the Church of Jesus Christ of Latter-day Saints, commonly known as the “Mormon” Church. Its head is Heber J. Grant, who officiates under the title of President. Mr. Grant possesses the characteristics of a real leader—strength of purpose, nobility and humility of character, enthusiasm for all causes in which he enters, and indefatigable industry. He is well known and respected by the business men of the western third of the United States, regardless of their religious affiliations. For years he has been a banker, and he holds the office of president of the Utah State National Bank, and of the Zion’s Savings Bank and Trust Company, Salt Lake City, and for many years he has been strongly identified with the insurance business as well; so that when, on the death of President Smith, he succeeded to the headship of the “Mormon” Church, he brought with him an equipment that fully qualified him to take up the leadership in the various corporations in which the “Mormon” Church either holds a dominant position or is interested in a lesser degree.

The important place the “Mormon” Church occupies, not only in Utah but in Idaho, Oregon, Washington, Wyoming, Arizona, and other parts of the Western Hemisphere, is told by President Grant in a most thorough study and analysis; therefore we recommend to our readers, the financial people of the western third of the United States, that they read this address by him, because it will explain to them, not alone his plans, but those of the organization which is so great a factor in their territory.—*The Editor.*

I consider it a very distinct honor indeed, gentlemen, to be invited to speak here tonight to this representative body of business men in your wonderful city. It is remarkable, to me, that your bank clearings should exceed the showing of St. Louis, although you have only one-half the population. Utah is one of the most enterprising of all the enterprising states in the United States, and the reason I consider it an honor to speak here is the fact that early “Mormons” were driven from this section of the country. (Laughter.) I am grateful for this opportunity of addressing a body of representative men in the very place from which our people were expelled by an exterminating order of Governor Boggs. This is a good illustration of the wonderful change of sentiment in the United States regarding the people with whom I have the honor to be associated. My mother was cast out as a thing of evil, by some of the Ivins family of the East, when she became a member of the Church of

Jesus Christ of Latter-day Saints. Forty-two years later, when I took her back to Philadelphia to meet her relatives and friends, her brothers and sisters having passed away, the nephews and nieces fell in love with the "very fine old lady."

Many people imagine that the "Mormons" have no faith in what is known as the Bible. You will pardon me for taking a little of your time to correct a few erroneous impressions of this kind, and to refer briefly to the travels of our people before the pioneers reached Utah. The "Mormons" accept the Bible as the word of God, but they also believe in the Book of Mormon. Comparatively few people know what the Book of Mormon purports to be. It is the sacred history of the fore-fathers of the American Indian.

The Latter-day Saints started in New York, where the Church was organized in 1830. They later located at Kirtland, Ohio, where they built quite a large temple, which is still standing. The opposition and ill will which they encountered were so great that they decided to move to Missouri, there locating in and around Far West. Previously they had established a colony at Independence, a few miles from this city, where they met with much opposition and were forced to leave. Afterwards, as I have stated, they were expelled from the State of Missouri under the exterminating order of Governor Lilburn W. Boggs. Later they were invited to locate at Commerce, Illinois, where there were very few people. They built a city known as "Nauvoo, the Beautiful," in which within a few years there were 20,000 inhabitants. Here, too, they met much opposition. The prejudice against them caused them to be bitterly persecuted, and the prophet Joseph Smith crossed the Mississippi River, intending with a chosen body of men to explore the Rocky Mountains for a place of settlement and gathering for the people. A short time before that he had uttered a prophecy "that the Saints would continue to suffer much affliction, and would be driven to the Rocky Mountains; many would apostatize, others would be put to death by our persecutors, or lose their lives in consequence of exposure or disease; and some would live to go and assist in making settlements, and build cities, and see the Saints become a mighty people in the midst of the Rocky Mountains." At the time this prophecy was delivered, one of the foremost statesmen in the United States, Daniel Webster, is quoted as having made a remarkable statement with reference to the western part of our country, in which Joseph Smith had predicted the Saints would become a mighty people. Said Webster:

"What do we want with this vast, worthless area? This region of savages and wild beasts, of deserts, of shifting sands and whirlwinds of dust, of cactus and prairie dogs? To what use could we ever hope to put these great deserts or those endless mountain ranges, impenetrable and covered to their very base with eternal snow? What can we ever hope to do with the western coast of three thousand miles, rockbound, cheerless, uninviting, and not a harbor on it? Mr. President, I will

never vote one cent from the public treasury to place the Pacific Coast one inch nearer Boston than it now is." (Laughter.)

Even statesmen, it appears, sometimes make mistakes. There are some very fine harbors on the Pacific Coast, and the whole section west of the Missouri River certainly has developed into a very marvelous country.

THE MARTYRDOM AND SUBSEQUENT EVENTS.

Joseph Smith had foreseen that his people would be forced again to leave their homes, and, as I say, he had started West with a picked body of men to find a place of refuge. But some of the people in Nauvoo accused him of running away and deserting his flock. He thereupon returned to Nauvoo, remarking that if his life was of no value to his people, it was of no value to him. He surrendered to the Governor of the State of Illinois. He, with his brother, Hyrum Smith, John Taylor, and Willard Richards, was incarcerated in Carthage jail, with a pledge of protection from the Governor. On his way to Carthage he said: "I am going like a lamb to the slaughter; but I am calm as a summer's morning; I have a conscience void of offense towards God and towards all men. I shall die innocent, and it shall yet be said of me, 'he was murdered in cold blood.'" He and his brother were killed by a mob. John Taylor, who afterwards became president of the Church, received four gunshot wounds and carried in his body some of the rifle-balls to his grave. Brigham Young, as leader of the stricken people, then entered into an agreement that the latter would move to the West. He, with others, began exploring the country, and the migration started. Quite a number of the people located at Council Bluffs; but that winter, after many of the able-bodied men had left, the mob drove the remnant of the "Mormon" people from their beloved city of Nauvoo, which was then the largest city in the State of Illinois. It was a beautiful and populous town of twenty thousand souls when Chicago was a mere trading post; and they deserted that city willingly, because they had to. (Laughter.) The first detachments of the people crossed the Mississippi River on the ice, in the dead of winter, and during that terrible night nine babies were born with no shelter save the rude tents and wagon covers under which their mothers were huddled. No tongue can tell, no pen can paint the sufferings and the hardships of the "Mormon" people in these drivings from Missouri and Illinois.

They next located at Council Bluffs, moved across the river and built Winter Quarters, now known as Florence. In the meantime, a state of war had grown out of difficulties between the United States and Mexico, and a government recruiting officer was sent to the "Mormon" camps at Council Bluffs soliciting five hundred men for military service to march against Mexico. The leaders of our people had previously petitioned the President of the United States, Martin Van Buren, for a redress of wrongs, only to have the President announce: "Your cause is just, but I can do nothing for you," a pusillanimous

remark, to say the least. Yet now five hundred men were demanded from whom? From a people who were being expatriated, a people who had been driven from Missouri under circumstances of indescribable cruelty, a people who had also just been expelled from Illinois in the dead of winter. Yet Brigham Young said: "Captain Allen, you shall have your battalion; and if we haven't enough young men, we will give you old men." An American flag was hoisted, recruiting started, and in three days the five hundred men were furnished. I maintain that you will search the history of the world in vain to find elsewhere such evidence of patriotism! In spite of their expatriation, in spite of the fact that in order to save their lives they had been compelled to abandon and flee from their homes, they responded to the call of their country. And as to the nature of the service rendered by the heroic volunteers, the gallant commander, Lieutenant Colonel St. George Cooke, said in his general order announcing the completion of their march:

"History may be searched in vain for an equal march of infantry. Half of it has been through a wilderness where nothing but savages and wild beasts are found; or deserts where, for want of water, there is no living creature. There, with almost hopeless labor, we have dug deep wells which the future traveler will enjoy. Without a guide who had traversed them, we have ventured into trackless tablelands where water was not found for several marches. With crowbar and pick and axe in hand, we have worked our way over mountains which seemed to defy aught save the wild goat, and hewed a passage through a chasm of living rock more narrow than our wagons."

I might incidentally remark, as a further instance of the service of the Mormon Battalion in making the West, that some of its members were among the discoverers of gold in California, which subsequently enriched our nation many millions of dollars.

THE GREAT MIGRATION TO UTAH.

Crossing to the west bank of the Missouri River, as I have said, the "Mormon" camps established Winter Quarters, and here many log houses were built, and a frontier settlement was made. In this place Brigham Young planted a cottonwood tree, under which I had the honor of standing two weeks ago last Sunday, with some of my companions; and a snapshot was taken of us, which by the way did not come out very well. (I hope we did not spoil the camera.) It is a large tree, with its branches extending a hundred feet, and its trunk about twenty feet in circumference. It is distinctive, historically and otherwise, among all the other trees in the park where it stands. A short distance from that spot many hundreds of the early "Mormons" are buried; and from there, in 1847, Brigham Young started with his pioneer company of 143 men, three women, and two children to explore the unknown West, and find an abiding place for the homeless people.

I shall not relate the many incidents of peril and anxiety on that memorable trip, which required many weary weeks in traveling from

the Missouri River to the Salt Lake Valley, which was then practically an unknown country. Nor was the prospect pleasing when they reached the spot where our chief city now stands. "Weary and worn as I am," said one of the three women, "I would gladly go another thousand miles rather than stay in such a desolate place;" and another, her sister, echoed the same sentiment. But Brigham Young had said, "This is the place," asserting that he had seen the valley in vision some time before, and that it was the spot where the Latter-day Saints should locate. He had been taken sick just before reaching the valley, and a small advance company was sent out two days ahead of the main body of pioneers to look over the country and if possible prepare a bit of land for planting. They had brought some plows, but found the ground so hard that several plowshares were broken. They finally turned the water of a small stream on the parched and baked soil, and the first day succeeded in planting a few acres of crops. So far as I know, this was the beginning of that system of irrigation which has meant so much in the development of the United States of America, a system which has reclaimed millions upon millions of acres of land, and has led to the expenditure of very many millions of dollars by the government in reclamation projects in Idaho, Arizona, Utah, and other sections of the country.

The pioneer company later returned to Winter Quarters, where in the meantime the work of outfitting and preparing for the general migration to the West had gone on apace. Large trains of ox teams were organized that took several months to cross the plains. My own father had the privilege of commanding one of those companies—the third company of emigrants that went to Utah that first season; and by the fall of 1847, there were 1600 people in the Salt Lake Valley. They had built a log fort with extensions, and a number of log houses. Their industry was prospectively to be rewarded with fruitful harvests in 1848, when myriads of crickets appeared, devouring everything before them. Immigration had continued meanwhile, and now the people felt that ruin and starvation stared them in the face, because they were a thousand miles from anywhere, so to speak, and it appeared that the crops would be utterly lost in spite of all they could do. Unless that harvest could be saved, there was nothing for them to look forward to but absolute starvation. As a people they believe God came to their rescue; that it was His providence that from the islands in the Great Salt Lake the flocks of gulls came which devoured the crickets. In commemoration of this deliverance there has since been erected a very beautiful monument, and I shall take occasion to get from Secretary Tufts a list of the members of your club, and when I return home will mail to each of you a booklet entitled "Utah," on the front cover of which is a picture of the monument, erected in remembrance of the mercy of God in saving from starvation the many hundreds of early pioneers in the Salt Lake Valley. Our Legislature has enacted a law prohibiting the killing of gulls; and the birds are so tame that they will

come into our fields, and follow the plowman to feast on the worms that are uncovered by his furrow.

PIONEERING THE INTERMOUNTAIN COUNTRY.

In the next few years the "Mormons" redeemed the valleys for a hundred miles north and three hundred and fifty miles to the south. Originally, Utah included all of the present State of Utah, all of Nevada, part of Colorado, and part of Wyoming and Idaho; but pieces have been sliced off from time to time, until it is small in area compared with what it was in the early days, perhaps no more than one-half its original size.

The "Mormon" people have been not only the pioneers in settlement and in irrigation and reclamation in Utah, but they were the pioneers also in Idaho. A little settlement that was once in Utah is now in Idaho, and it is the city where the pioneers of the Gem state meet once a year to celebrate "Idaho Day," being the starting point of civilization in that section. In the other direction, the San Luis Valley in Colorado was considered altogether too high in elevation to be of any value for agriculture until a "Mormon" colony went there and reclaimed the locality. They proved that it was a good country for raising crops, notwithstanding the fact that it was seven thousand feet in elevation. The "Mormons" were also among the very first pioneers to go into Arizona. There was a great deal of prejudice against them, but it has practically all disappeared. Today there is perhaps a better feeling toward our people in Arizona than in any other section in which they are located. As an illustration of the goodwill existing there regarding the "Mormon" people: when a novelist by the name of Winifred Graham came over here from England, telling a lot of unconscionable lies about the "Mormons," a Senator from Arizona stood up in the Senate of the United States and voluntarily and emphatically branded her statements as the falsehoods which they were. The ex-Governor of the state also said that no better class of people could be found anywhere than the "Mormons" of Arizona, adding that in one respect they were being robbed of between 2500 and 3000 per cent of a certain class of taxes in Arizona—because, according to population, they were entitled to have twenty-five or thirty inmates in the state penitentiary, and they had only one (laughter); also that we were entitled to 700 or 800 per cent more of the taxes set aside for the support of the insane, being entitled, according to population, to seven or eight inmates in the insane asylum, whereas we had none.

We ask people to judge us by the standard laid down by our Savior: "By their fruits ye shall know them." I was reading last Saturday, in Chicago, from Phil Robinson's book, *Sinners and Saints*, in which he states that he is at the defiance of any man to find a single book, with one exception, written on the "Mormon" question, that is not absolutely untrue, because practically all the books on that subject were written by the enemies of our people, and are unfair. In the book I

refer to, Mr. Robinson gives the "Mormons" a fine certificate of character, and among other things says that he nearly choked to death for "a drink" among the "Mormons" while traveling 350 miles to the south and a hundred-odd miles to the north, until after inquiring for a "back-slidér" he was successful in finding a demijohn. After that he got along very well. He said he had always supposed water was for the cleansing of the body until he arrived in Utah, and there he found it was used for drinking purposes. Mr. Robinson also refers to the fact that although we had 80-odd per cent of the population in Utah, the remaining 17 per cent (as I recall) furnished 80 per cent of the inmates of the territorial penitentiary.

The first great commandment is to "multiply and replenish the earth;" and Utah's best crop is babies. (Laughter.) We feel very proud of the record of our people in that particular. We can not begin to compare with other people in furnishing divorces.

Before we divided on party lines in Utah as Democrats and Republicans, I heard a Congressman say, while making a campaign speech in Salt Lake City, that hanging on the wall in one of the houses of Congress in Washington there was a map showing the states and territories of the Union. The map was black originally, but as education grew, it was painted white; and he stated that there were only four whiter spots upon that map than Utah. At that time Utah was a territory and we had no public lands to sell to help us in education; we had forged to the front without receiving one single, solitary dollar from the sale of public lands from the United States. We have been branded as an ignorant lot, and yet for ninety-odd years we have been sending our young men to Harvard and other universities to get an education, and they have made a record of which we are proud. While I was presiding over the European mission of our Church, I read in the newspapers that we have overtaken and equalled one of the states in the Union for second place in literacy. Doctor Winship, one of the great educators of our country, has given us credit, in recent lectures, for having the finest laws on education of any state or territory in the Union.

TEMPLE BUILDING AND HOME INDUSTRY.

As I have already told you, the early "Mormons" erected a temple soon after they reached Ohio, and considering the small number of people that were there, it was a wonderful accomplishment. They erected a large temple at Nauvoo, which was destroyed by the mob, after the expulsion of the people. The second day, after the arrival of the pioneers in the Salt Lake Valley, Brigham Young walked to the spot where the great temple was later erected, drove his cane into the ground, and said, "Here we will build the Temple of our God." The corners were laid forty years, to a day, before the temple was completed. For forty long years the people contributed of their means toward the erection of that temple. As a child I contributed fifty cents

a month; later as a boy I gave a dollar a month, then five dollars, and finally made a contribution of several thousand dollars to aid in its completion. In the meantime the pioneers were redeeming a country which was considered absolutely worthless before they undertook its reclamation. The noted trapper, Jim Bridger, had told Brigham Young and his pioneer company that he would give one thousand dollars for the first ear of corn ripened in the Salt Lake Valley; it was quite generally considered a worthless wilderness. Yet, when years later the United States government offered a handsome prize for the best five acres of wheat raised in any part of the United States, Salt Lake Valley carried off the prize. The temple which, as I have said, was forty years in building was erected at a cost of over four millions of dollars. I imagine it could be built today, even at the high prices of labor and material, for a million and a half. But in those days it took an ox team several days to go to the mountains and bring one solitary stone for the structure. It took several weeks of work by hand to cut that stone. The footings of the building are sixteen feet; the walls are eight feet thick; and it was built, as Brigham Young advised everybody to build, "to last a thousand years." He erected, at that early day, a theatre in Salt Lake which still stands, in which all of the leading companies that visit Utah put on their plays. It was built when I was a child. Every nail in it was carried a thousand miles from the frontiers at the Missouri River, when nails were a dollar a pound. Those were the days when sugar was selling at one hundred one dollars a bag—one hundred for the sugar and one dollar for the sack. When people went to the theatre they took their molasses in a can, or brought a squash or something else to pay the price of admission. Fortunately there was no war tax; for they could not have paid it; they had no money. Within twenty years after the arrival of the pionners, the "Mormon" Tabernacle was built, with a seating capacity of eight thousand. On special occasions, when the building has been crowded, more than ten thousand people have been counted. The Tabernacle was erected without the use of nails, the roof being pinned together with wooden pins and tied with rawhide thongs. At the time of its completion, although a thousand miles from civilization, it was the largest auditorium in the United States of America without a center support to the roof; and it is today the largest except where steel girders have been used to support the roof.

A concert was given in the building, by our Tabernacle Choir of five hundred voices, for the relief of the sufferers from the Johnstown flood. The net receipts, at a \$1 a seat, amounted to \$7500, which was remitted to the sufferers. Yet under those conditions our people built some splendid irrigation projects. Some of them would cost today millions upon millions of dollars, and they were built by the co-operative labor of the people and the exchange of their products. Brigham Young taught the people to sustain home manufacture, to be eco-

nomical, to avoid extravagant habits, and not think of getting this, that, and the other which would not add to any actual comfort. In those days we were clothed in what was known as "homespun." In nearly every home the wife would take the wool and prepare it for spinning, she would have in her home a loom on which she would weave the rag carpets. When we built a canal, the only money we needed was for the purchase of plows and scrapers and for powder to blast the rocks. Most of our early, great enterprises were made possible by co-operative labor. I know of one little canal on which the settlers worked each winter for twelve long years, and reclaimed the ground where now stands a little settlement of eight hundred or a thousand people. The accomplishments of Utah have been brought about by pulling together, by "teamwork," by absolute unity, and co-operation, which I believe existed there to a greater extent than in any other community.

Brigham Young has the honor of having established in Utah the first department store in our country—Zion's Co-operative Mercantile Institution, of which I am now president. This list of companies (pointing to program) of which I am credited with being president fails to mention those which come my way accidentally, one may say, because I became president of the Church, all of which are of more importance than the ones on the list here published. One of the institutions over which I have the honor to preside, and over which my predecessors from Brigham Young to Joseph F. Smith have presided, is Zion's Co-operative Mercantile Institution, established in early days to prevent excessive profits and to protect the people by giving them fair goods at a fair profit. That institution now does a business of some twelve million dollars a year.

ESTABLISHING BEET-SUGAR INDUSTRY.

Another institution that I have the honor of presiding over is the Utah-Idaho Sugar Company. I wish to say to you gentlemen here that we have the honor of having erected the first beet-sugar factory ever built in the United States of America with American machinery. There had been several factories built with imported machinery; in fact, away back in 1862, the "Mormons" sent John Taylor (who afterwards became president of the Church) to France to bring machinery from there to try to establish the beet-sugar industry in the Great Basin. To my mind, perhaps one of the most substantial illustrations of the loyalty and of the co-operative work of the "Mormon" people is seen in the following: In 1891 when Baring Brothers failed in London, with their investments largely in the Argentine Republic, that failure reached clear out to Salt Lake City; and as there was very little money in the country it made it very hard indeed for our people. Many of those who had subscribed for stock in the sugar company were unable to pay their subscription; but the president of the Church said: "We will build that factory if it breaks the credit of the Church itself; we must build it, because it will make an increased product from the soil and there-

fore be beneficial to the people." The president sent me East, West, North and South, all through the country, as his agent, to borrow money with which to build that factory. After we had failed in New York and other Eastern centers to get money to finish it, I went to San Francisco and appealed to Henry Wadsworth, then manager of the Wells Fargo Bank, to loan the last hundred thousand dollars that we needed. In my appeal I said to him: "Mr. Wadsworth, when you were in Salt Lake you believed in me as a boy when I worked for you; you gave me \$100 as a New Year's present, and stated that no one else in the bank should have a dollar because all the others watched the clock to see how soon they could get out of the front door after 3 o'clock, whereas I came back occasionally and worked at night. Now that I am one of the leading officials of the 'Mormon' Church I ask you to believe in me and to furnish the hundred thousand dollars necessary to complete this factory. I have just succeeded in getting fifty thousand dollars from the Fireman's Fund Insurance Company of San Francisco; they know me well. But I must have a hundred thousand dollars more, and I must have it from you." I pleaded with him to deposit the money in Zion's Savings Bank and Trust Company, in Salt Lake City, and told him we could convince that bank that our securities were good. His reply was that "banks were failing everywhere and he could not let me have the money." Finally I said: "Mr. Wadsworth, the beet-sugar industry must and shall be established. I have no authority to offer you the note of the Church, but I pledge you four notes of the Church of Jesus Christ of Latter-day Saints—twenty-five thousand due in six months, twenty-five thousand in a year, twenty-five thousand in eighteen months, and twenty-five thousand in two years, with twenty indorsers, individually and severally liable for the obligation; you to write out twenty-five names of the strongest financial 'Mormon' men in Salt Lake City, and I will guarantee to get twenty indorsers out of the twenty-five." He said: "My boy, that is an impossibility; no twenty men on earth would guarantee, individually and collectively, one hundred thousand dollars for any church." "Well," I replied, "we are a little different from any other church; I will get you the notes and indorsers all right." He insisted that it could not be done. "Then you don't need to give me the money," I said at last; "all I ask is that you give me the opportunity." Then he said: "I will go you one better; I will write thirty names, and if you can get any twenty out of the thirty, it will be satisfactory, and you can have your money." He wrote five or six names, tore up the paper, and said: "Heber, you were my office boy fifteen years ago. Many a man has gone broke in fifteen years. I will just write up to my successor in Salt Lake and tell him to write the names." When I got back home, his successor wrote a list of names, and as he looked at them he said: "Those names remind me of an incident in early days in a California mining camp. There was a saloon-keeper who had on his front door a list of names of the people who owed him for whisky. One day his

wife in a streak of cleanliness scrubbed the floor and even washed the door, and when the man discovered it he exclaimed: 'Good heavens! you have ruined me; give me a pencil quick, and maybe I can still make them out.' Then he studied out the names as best he could, and rewrote them, and stood and looked at the list. You know some people say that 'damn' is only emphasis; and with emphasis he said: 'That is the best lot of —— names that was ever on that door.' " So this banker said: "This is the best lot of names I ever saw."

A FINANCIER'S FAITH AND AID.

I got twenty-four indorsers out of the thirty men on his list; three of the thirty were out of town, and one man volunteered to sign whose name was not on the list, but who happened to hear two of the gentlemen that were on the list refusing to sign the note, these taking the ground that it was not good morals for a church to borrow money to loan to a private corporation. I said to them: "I will agree, when you and I meet the Lord, if we ever do, to absolve you from all trouble if you will put your name on the back of these notes. (Laughter.) It will be time enough for you, or me, to decide the morals of the question when we become members of the presidency of the Church. The presidency have signed the notes, and they will have to answer to the Lord for the moral part of it. Will you sign the notes, or will you not?" They declined. Then I had this conversation with the voluntary signer to whom I have referred. He lived in Ogden and was worth more than any ten men who had signed the note—when he died his estate was worth fifteen to twenty millions of dollars. He had been writing a letter and after the two men declined, he said: "Heber, I have heard your story. Is my name on the list?" "No," I replied, "there are only Salt Lake men on the list." He said he would like to look at the notes. I handed them to him, and he wrote his name on the back of each one without even reading the notes. He handed them back, with the remark: "I don't think my name will hurt them." Then he said to me: "Heber, tell the president of the Church that any time he wishes those notes paid, if he will notify David Eccles thirty days ahead—I always keep from one to three hundred thousand dollars in bank, on certificates of deposit, so that on thirty days' notice I can draw it out—I will be glad to pay these notes, and the Church can pay me in one year, or five years, or ten years, or when convenient." Maybe you think I did not want to hug this man about that time. (Laughter.)

Then Mr. Eccles added: "Tell the president of the Church that if he wants my name on another hundred thousand dollars of notes, just to send you up to Ogden. You have never been in my house. I will give you supper, bed and breakfast; and we have pen and ink." By the way, I went up there some time later, and got his signature for another \$100,000. (Laughter). When he told me the street on which he lived, I said: "Don't tell me what street you live on. Step across

the road to my office and I will show you, a plat of your house. I have it insured." (Laughter.)

I have referred to some of the buildings erected by the Latter-day Saints, among them the great Salt Lake Temple. When I was a boy they erected a temple also at St. George, three hundred fifty miles south of Salt Lake City, at a cost of several hundred thousand dollars. Later, when I was a young man of twenty-six, they completed a temple in Logan, costing several hundred thousand dollars. Some three or four years later they erected another temple, just as large, at Manti, Utah. Last November, on my birthday, I was in the Hawaiian Islands and dedicated a temple there which cost over two hundred thousand dollars. This coming summer we will dedicate, in Canada, a temple costing over six hundred thousand dollars. We have spent millions of dollars in the erection of ward chapels and district meeting houses, also millions of dollars in erecting Church-school buildings, from Canada to Mexico. During the present year we will supply, for maintenance of Church schools alone—to say nothing of erection of buildings—three-quarters of a million dollars.

Time will not permit me to speak in detail of the part the Church has played in establishing and fostering institutions for the good of the people. I have referred to Zion's Co-operative Mercantile Institution and to the beet-sugar industry. The latter, the first year produced only one million one hundred thousand pounds of sugar. The Dyers of Cleveland, Ohio, who built this factory, left Utah after two or three years, believing that the sugar industry in Utah would be a failure; but among the "Mormon" people there is a considerable percent of Scotch, Dutch and Scandinavian blood, and they are somewhat stubborn. You know it is said there is nobody on earth quite as stubborn as a Scotchman, except a Dutchman. I happen to be Scotch on my father's side and Dutch on my mother's. Our people have been brought together from all sections of the country; in fact, we have converts from all parts of the world. They did not allow difficulties to discourage them; they did not give up; and in 1920, the Utah-Idaho Sugar Company will produce over two million one hundred thousand bags of one hundred pounds each of sugar, instead of one million one hundred thousand pounds as in the first year. There are other sugar companies in Utah and Idaho and their combined product will be equally as much as ours. So that the beet-sugar industry in the intermountain section will produce this year over four million bags of sugar. It is true that Colorado has outstripped us in the beet-sugar production; but the original people who went over into Colorado and built the first factory, received their education in the first factory built in Utah.

"MORMON" PIONEER HYMN.

Some day a story will be written about the sufferings and hardships of the "Mormon" pioneers while crossing the plains. I feel disposed to tell at least one little incident in connection with the

pioneer journey. When the "Mormons" were at Winter Quarters, preparing to outfit their companies to travel by ox team to Utah, Brigham Young turned to a man named William Clayton and said: "Before the first company starts for Salt Lake Valley, I want you to write a hymn that will inspire and comfort and cheer and bless the people on their long journey." William Clayton went away, and is reputed to have returned the same day with what is known as the great "Mormon" pioneer hymn.

When I arrived in Liverpool to preside over the European mission, as successor to the father of Doctor Richard R. Lyman, who is here with us tonight (a professor of engineering in the University of Utah and graduate from Michigan University), President Lyman said: "We will sing your favorite hymn tonight." I replied that I hadn't any favorite. "All the leaders of the Church ought to have a favorite song," said President Lyman; "my favorite is, 'School thy feelings, O my brother; train thy warm impulsive soul.' The favorite of my bosom friend John Henry Smith, is 'Up, awake, ye defenders of Zion.'" And he named the favorite hymns of about a dozen of our Church leaders. Finally I said: "Hold on; I can choose my favorite in a quarter of a minute—'Come, come ye Saints.'"

Come, come, ye Saints, no toil nor labor fear,
 But with joy wend your way;
 Though hard to you this journey may appear,
 Grace shall be as your day.
 'Tis better far for us to strive
 Our useless cares from us to drive,
 Do this, and joy your hearts will swell
 All is well! All is well!

Why should we mourn, or think our lot is hard?
 'Tis not so; all is right!
 Why should we think to earn a great reward,
 If we now shun the fight?
 Gird up your loins, fresh courage take,
 Our God will never us forsake;
 And soon we'll have this tale to tell—
 All is well! All is well!

We'll find the place which God for us prepared,
 Far away in the West;
 Where none shall come to hurt or make afraid;
 There the Saints will be blest.
 We'll make the air with music ring,
 Shout praises to our God and King;
 Above the rest these words we'll tell—
 All is well! all is well!

And should we die before our journey's through,
 Happy day! all is well!
 We then are free from toil and sorrow too;
 With the just we shall dwell.
 But if our lives are spared again

To see the Saints their rest obtain,
O, how we'll make this chorus swell—
All is well! All is well.

PATHETIC INCIDENT OF THE PLAINS.

One day my father-in-law said to me: "Heber, for twenty long years I have listened in vain for our choirs to sing the fourth verse of 'Come, come ye Saints.' I believe the rising generation know nothing whatever of the comfort and cheer which we received, while crossing the plains, from singing that pioneer hymn or they never would be guilty of leaving off the fourth verse, which we looked upon as a prayer." In one of the revelations to our Church we are told by the Lord: "For my soul delighteth in the song of the heart, yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads." My father-in-law said that hymn was a blessing to every one who sang it, and particularly the last verse, which they sang, and meant every word of it:

And should we die before our journey's through,
Happy day! all is well!
We then are free from toil and sorrow too;
With the just we shall dwell.

Then he related the following incident: "One of the men in our company crossing the plains was late coming into camp one night. (In those early companies they traveled a day and a half or two days apart, and had three companies going practically together, so that in case of Indian trouble, having a few horses with each company, men with guns could go back or forward.) As this man had not reached camp, and it was getting late, we organized a volunteer company to go back to see if he had been waylaid by Indians. Just as we were ready to start, we saw him coming in the distance. He explained that he had been sick, and as he happened to have the last wagon in the company, he was alone, and had to lie down by the road for a few hours' rest. He was very feeble when he came into camp, so we unyoked his oxen, and got his supper ready. After supper he sat on a large rock by the campfire and sang 'Come, come ye Saints.' It was the rule of the camp that whenever any one started to sing this pioneer hymn, all the others should join in; but in this case it happened that none of us joined in the song. When he had finished, I looked around and I did not see a dry eye. The next morning, noticing that he had not yoked up his oxen, we went to his wagon and found that he had died during the night. We dug a shallow grave, buried his body, and to the head of his grave we rolled the stone on which he sat the night before, while singing, 'And should we die before our journey's through, happy day! all is well! We then are free from toil and sorrow too; with the just we shall dwell.'" My father-in-law started to tell me something else, but stopped and said: "Never mind." Years later the Burlington railroad, while surveying its line through Nebraska and Wyoming,

found a broken wagon tire sticking out of the ground, on which there had been chiseled the words: "Rebecca Winters; age 50 years." The surveyors with delicate kindness and consideration went back three or four miles, and changed the line of the road in order to miss that lonely grave. The railroad company fenced the spot and wrote to Utah to find out if any one knew Rebecca Winters. She was my wife's grandmother. No doubt my father-in-law had intended to tell me during the conversation above quoted, that when he came to Salt Lake City from his home in another part of the territory, to meet an immigrant train on which he expected to find his beloved mother, he learned that she, too, had died before her journey "was through." We have erected a little monument at the grave, inscribing on one side the history of Grandma Winters, and on the other side the fourth verse of "Come, come ye Saints, no toil nor labor fear."

AS COLONIZERS AND NATION-BUILDERS.

It is this spirit among the "Mormon" people, of co-operation, this willingness to stand one by the other, and to build up the communities, that has helped to redeem the desert, that has enabled them to make a record in Canada, in Mexico, as well as in our own country—that has given them the splendid standing and reputation they enjoy. They were regarded as the foremost colonists of all Mexico, in the estimation of that great leader of the republic, the late General Diaz. No one would suspect that that iron character would be guilty of shedding a tear, and yet on the last trip he took to Chihuahua to visit the state fair, when he saw the exhibit of industry and frugality, the saddles and the harness, the canned fruit, the bottled fruit, the exhibits from the "Mormon" academy and the pictures of the "Mormon" Church schools in Juarez, the old warrior wiped his eyes and said: "What could I not do with my beloved Mexico if I only had more citizens and settlers like the 'Mormons.'"

Wherever we have gone, we have made a success. The "Mormon" people believe in education; they believe in art, in literature, in science, in advancement. They sent their tabernacle choir of two hundred fifty voices to the Chicago Fair in 1893, and won the second prize in competition with all the world, for the best choir of that number of voices. The choir that won first prize, I understand, had hired the best fifty voices from Wales to help them out. (Laughter.) We put in a little protest, but the protest did not work. One of the producers of operas, concerts, and lectures, a great theatrical man of New York, told me that he was at the fair and heard the choirs sing; and his verdict was that those fifty voices did not help the other choir, their strength and power destroyed perfect harmony; "but, of course," he said, "it never would have done to give you miserable 'Mormons' the five-thousand-dollar prize, although if I had been the judge you would have received it."

It was my intention to speak from notes on this occasion, because this is my first attempt at talking to an audience like this. The first

thing I had intended to do was to read a poem, but I forgot all about it until I looked at these notes. Now that I see my time is about up, I am going to close with what should have been the beginning and use the remaining few minutes in reading this poem and a statement regarding Joseph Smith. Some four years ago I happened to buy this book, and since then I have given away over five hundred copies. I have just ordered something over a thousand to send out, at the expense of the Church, to our missionaries in the United States.

I am very grateful to be here, as I said in the opening of my remarks, and I hope you will get acquainted with me. This poem is from the pen of Edgar A. Guest, and is entitled:

WHEN YOU GET TO KNOW A FELLOW.

When you get to know a fellow, know his joys and know his cares,
 When you've come to understand him and the burdens that he bears,
 When you've learned the fight he's making and the troubles in his way,
 Then you find that he is different than you thought him yesterday.
 Then you will find his faults are trivial and there's not so much to blame
 In the brother that you jeered at when you only knew his name.

You are quick to see the blemish in the distant neighbor's style,
 You can point to all his errors and may sneer at him the while,
 And your prejudices fatten and your hates more violent grow
 As you talk about the failure of the man you do not know,
 But when drawn a little closer, and your hands and shoulders touch,
 You find the traits you hated really don't amount to much.

When you get to know a fellow, know his every mood and whim,
 You begin to find the texture of the splendid side of him;
 You begin to understand him, and you cease to scoff and sneer,
 For with understanding always prejudices disappear.
 You begin to find his virtues and his faults you cease to tell,
 For you seldom hate a fellow when you know him very well.

When next you start in sneering and your phrases turn to blame,
 Know more of him you censure than his business and his name;
 For it's likely that acquaintance would your prejudice dispel
 And you'd really come to like him if you knew him very well.
 Then his faults won't really matter, for you'll find a lot to praise.
 When you get to know a fellow and you understand his ways,

(Applause.)

TRIBUTE TO THE FOUNDER.

Brigham Young, some day, will be acknowledged as one of the greatest leaders and pioneers that the world has ever known, and yet I want you to know that all that has been accomplished, by so-called "Mormonism" and by our people, was built upon the broad foundation laid by the man who was martyred in Carthage jail. He gave the Church a book of revelations of hundreds of pages. Brigham Young gave but one revelation pertaining to the organizing of the pioneer companies. John Taylor gave but one revelation during his presidency;

and his successors promulgated no new revelations. The foundation was laid by the prophet Joseph Smith for all that has been accomplished. He gave his life, in Carthage jail, sealing with his blood the divinity of his testimony, and credit is due to this wonderful leader for what has been accomplished. I desire to read a testimony given by Josiah Quincy, a man who knew Washington and others of the country's great founders, a man who was once Mayor of Boston, and a man who was on the reception committee to welcome Lafayette when he came over here from France. In his book, *Figures of the Past*, he says:

"It is by no means improbable that some future textbook for the use of generations yet unborn will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: 'Joseph Smith, the 'Mormon' Prophet.' And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. The man who established a religion in this age of free debate, who was and is today accepted by hundreds of thousands as a direct emissary from the Most High—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. Fanatic, impostor, charlatan, he may have been; but these hard names furnish no solution to the problem he presents to us. Fanatics and impostors are living and dying every day, and their memory is buried with them; but the wonderful influence which this founder of a religion exerted and still exerts throws him into relief before us, not as a rogue to be criminated, but as a phenomenon to be explained. The most vital questions Americans are asking each other today have to do with this man and what he has left us. * * * A generation other than mine must deal with these questions. Burning questions they are, which must give a prominent place in the history of the country to that sturdy self-asserter whom I visited at Nauvoo. Joseph Smith, claiming to be an inspired teacher, faced adversity such as few men have been called to meet, enjoyed a brief season of prosperity such as few men have ever attained, and, finally, forty-three days after I saw him, went cheerfully to a martyr's death. When he surrendered his person to Governor Ford, in order to prevent the shedding of blood, the prophet had a presentiment of what was before him. 'I am going like a lamb to the slaughter,' he is reported to have said, 'but I am as calm as a summer's morning. I have a conscience void of offense and shall die innocent.' I have no theory to advance respecting this extraordinary man. I shall simply give the facts of my intercourse with him.

"A fine-looking man——"

[Incidentally, my mother tells me he was the finest looking man she ever saw; he stood over six feet high.]

"A fine-looking man is what the passer-by would instinctively have murmured upon meeting the remarkable individual who had fashioned the mold which was to shape the feelings of so many thousands of his fellow mortals. But Smith was more than this, and one could not resist the impression that capacity and resource were natural to his stalwart person. I have already mentioned the resemblance he bore to Elisha R. Potter, of Rhode Island, whom I met in Washington in 1826. The likeness was not such as would be recognized in a picture, but rather one that would be felt in a grave emergency. Of all men I have met—"

[Remember the writer had met Washington, he had been private secretary to John Adams, and he had met Lafayette and the great men of his day]

NATURAL LEADER AND STATESMAN.

"Of all men I have met, these two seemed best endowed with that kingly faculty which directs, as by intrinsic right, the feeble or confused souls who are looking for guidance."

In passing, I may remark that you can read in one book written against the "Mormons" that Joseph Smith got all his inspiration and revelations while he was having fits. (Laughter.)

"We then went on to talk of politics. Smith recognized the curse and iniquity of slavery, though he opposed the methods of the abolitionists. His plan was for the nation to pay for the slaves from the sale of the public lands. 'Congress,' he said, 'should be compelled to take this course, by petitions from all parts of the country; but the petitioners must disclaim all alliance with those who would disturb the rights of property recognized by the Constitution and which foment insurrection. It may be worth while to remark that Smith's plan was publicly advocated eleven years later by one who has mixed so much practical shrewdness with his lofty philosophy. In 1855, when men's minds had been moved to their depths on the question of slavery, Ralph Waldo Emerson declared that it should be met in accordance 'with the interest of the South and with the settled conscience of the North. It is not really a great task a great fight for this country to accomplish, to buy that property of the planter, as the British nation bought the West Indian slaves.' He further says that the 'United States will be brought to give every inch of their public lands for a purpose like this.' We, who can look back upon the terrible cost of the fratricidal war which put an end to slavery, now say that such a solution of the difficulty would have been worthy a Christian statesman. But if the retired scholar was in advance of his time when he advocated this disposition of the public property in 1855, what shall I say of the political and religious leader who had committed himself, in print, as well as in conversation, to the same course in 1844? If the atmosphere of men's opinions was stirred by such a proposition when war-clouds

were discernible in the sky, was it not a statesmanlike word eleven years earlier, when the heavens looked tranquil and beneficent?

"General Smith proceeded to unfold still further his views upon politics. He denounced the Missouri Compromise as an unjustifiable concession for the benefit of slavery. It was Henry Clay's bid for the presidency. Doctor Goforth might have spared himself the trouble of coming to Nauvoo to electioneer for a duellist who would fire at John Randolph, but was not brave enough to protect the Saints in their rights as American citizens. Clay told his (Smith's) people to go to the wilds of Oregon and set up a government of their own. Oh, yes, the Saints might go into the wilderness and obtain the justice of the Indians, which imbecile, time serving politicians would not give them in the land of freedom and equality. The prophet then talked of the details of government. He thought that the number of members admitted to the lower house of the National Legislature should be reduced. A crowd only darkened counsel and impeded business. A member for every half-million of population would be ample. The powers of the President should be increased. He should have authority to put down rebellion in a state, without waiting for the request of any Governor; for it might happen that the Governor himself would be the leader of the rebels. It is needless to remark how later events showed the executive weakness that Smith pointed out—a weakness which cost thousands of valuable lives and millions of treasure. . . .

"Born in the lowest ranks of poverty, without booklearning and with the homeliest of all human names, he had made himself at the age of thirty-nine a power upon the earth. Of the multitudinous family of Smith, none had so won human hearts and shaped human lives as this Joseph. His influence, whether for good or evil, is potent today, and the end is not yet.

"I have endeavored to give the details of my visit to the 'Mormon' prophet with absolute accuracy. If the reader does not know just what to make of Joseph Smith, I can not help him out of the difficulty. I myself stand helpless before the puzzle."

I thank, you, gentlemen, for your attention.

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